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# RELIGIOUS EDUCATION

A Platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education

MARCH-APRIL, 1947



Religion at the College Level : A Symposium

Abstracts of Doctoral Dissertations in  
Religion Education, 1944-1946

Religious Education in Germany

Book Reviews and Notes

# Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$4.00 or more per year, of which \$3.50 is for subscription to the Journal. Single copies, \$1.00 each.

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Southern Illinois Normal University,  
Carbondale

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## The Religious Education Association

Printed at 1501 West Washington St., Mendota, Illinois  
Editorial and Business Office, 20 West Jackson Blvd., Chicago 4  
(Address all correspondence to the Chicago office)

Published bi-monthly. Printed in U. S. A.

# RELIGIOUS EDUCATION

VOLUME XLII

MARCH-APRIL, 1947

NUMBER 2

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Entered as second-class matter February 28, 1942, at the post office at Mendota, Illinois, under the Act of March 3, 1879.

## Today's Opportunity

**W**HO WAS IT who said, "What is needed is not the elucidation of the abstruse but the reiteration of the obvious"? No matter. It is a platitude to say that few movements are as important as religious education for the future of mankind. But we must keep saying it — and acting on it.

Members of the Religious Education Association are scattered all over the United States and Canada, and a number are in foreign lands. Three are out in Honolulu. Some live in communities where no one else is a member. In other places the Association may have half a dozen members. In some of the large centers fifty and even more persons are members.

We are a fellowship of kindred minds — minds deeply convinced of the importance of religion and of education in religion. Our Association would be more effective in carrying out its task if we knew each other better. We need to gather frequently for mutual help and encouragement.

The Central Planning Committee hopes this year to revitalize the Association's local chapters. Some years ago chapters were active in many sections; but the war forced them to curtail their programs. These chapters need to start working again. In other sections new chapters need to be organized.

The chapter programs can be a source of new and stimulating ideas. But the chapters' more important function is to furnish a means whereby the religious educators in a community can form a living fellowship, can plan local strategy, can engage in joint research, and can interest new people in religious education.

The Religious Education Association can take its rightful place among the most vital religious organizations of America through the channeled activity of its many devoted members. The place from which to plan for strategic growth is the local community. The Central Planning Committee stands ready to help with chapter revitalization and organization, and with program suggestions. Gather together the kindred spirits in your locality and lay plans to awaken your fellow citizens to a concern for religious education which matches today's need.

Write the Committee about your plans and accomplishments. The chairman's address is Mount Holyoke College, South Hadley, Mass.

*J. Paul Williams, Chairman*



## RELIGION

# At The College Level

*Ed Blakeman is a wise man. He has been working in this field of college religion ever since when, at the University of Michigan. When he accepted the invitation of the Editorial Committee to become responsible for a symposium on the teaching of religion to college youth, we were happy. This is the symposium. It shows what the Hillel Foundations are doing, what the Catholic Church is doing for its college youth and why, and what various typical free colleges and larger universities are attempting. Our thanks to Dr. Blakeman for assembling the material, and to the several authors for their thoughtful presentation. — The Editor*

## I

# Religion At Princeton

ROBERT E. WICK, Dean of the University Chapel

BURTON A. MACLEAN, Assistant Dean of the University Chapel

PAUL RAMSEY, Assistant Professor, Department of Religion

### UNIVERSITY POLICY

Since the University's founding in 1746, religion has been recognized as an integral part of educational responsibility. The present plan of operation includes three approaches to religion: through Chapel worship and preaching; through active participation in voluntary religious and social service activities which are closely related to the Chapel program; and through the curriculum where religion is studied as a force in history.

### THE DEAN OF THE CHAPEL

The Dean of the University Chapel, like the other Deans, is a member of the President's Advisory Council, and thus is a participant in the whole policy of the University. He is the responsible agent for the religious welfare of the whole University. To give continuity to the teaching from the Chapel pulpit he has preached three Sundays

a month. Each year the freshman class is given a separate session to be introduced to the whole significance of the Chapel program; and all freshmen are invited in groups to the Dean's home for dinner with opportunity afterward for questions and discussion. The preaching is largely determined by the nature of these discussions as they change from year to year.

### COMPULSORY CHAPEL

Freshmen and sophomores are required to attend at least one-half of the Sunday services in the University Chapel in each quarter of the academic year. An underclassman preferring a denominational service may register for Sunday attendance in one of the churches in town and his presence there will be credited in place of attendance at the University service. Service men and veterans may be excused from Chapel at-

tendance at the discretion of the Dean of the Chapel.

#### THE CHAPEL CONGREGATION

In order to encourage both students and faculty to take an active responsibility for Christ's church the Chapel Congregation has been organized. The Congregation is non-denominational and is governed by a set of by-laws somewhat similar in character to those which govern any evangelical reformed church. The Chapel Council, which is the representative body of the Congregation, runs the affairs of the parish and is made up of faculty and students, with a lay Moderator at its head. Through this body the welfare of the Congregation is maintained. It supervises the services of Holy Communion, the raising of funds for benevolent purposes, and in consultation with the Deans of the Chapel, the order of the service and the choosing of guest preachers. Working in conjunction with the Chapel Council are the Undergraduate Board of Deacons and the Chapel Altar Guild. The former, elected from the senior and junior classes by the Congregation, serve as ushers at worship services, as well as serving at Communion with members of the Council. The Undergraduate Board has the added responsibility of representing to the Council and the Deans of the Chapel undergraduate religious attitudes, and their recommendations with regard to the religious life of the campus, for the information, not only of the Congregation, but for the administration as well.

The Altar Guild, consisting of a committee of women, appointed by the Moderator of the Congregation, undertakes the responsibility of floral decoration of the altar, and preparation of Holy Communion.

Membership in the Chapel Congregation is of two kinds. There are, especially among the adults, full members whose only church connection is with this Congregation, and there are Associate Members, mostly from the undergraduates, who, while having the privileges of full membership in the Chapel Congregation, remain members of their own home churches. Associate membership for

undergraduates provides the opportunity for our college men to maintain an active loyalty for the church during their college years. Furthermore, the non-denominational character of the Congregation provides in fact an ecumenical experience for its membership, an experience which far outweighs any disadvantage the non-denominational character of the Chapel might otherwise have. In the past year the Associate Membership has risen steadily, and within another year it is expected that a good third of the undergraduate body will be members of the Chapel.

In an effort to serve more adequately the needs of faculty families there was initiated this past Christmas a series of Carol Services for children and parents, as well as for students. These services met with great success, and it is planned that they will be but the first of a series of such activities.

#### THE ASSISTANT DEAN OF THE CHAPEL

It is one of the particular responsibilities of the Assistant Dean to develop the undergraduate aspects of the life of the Chapel. It is his responsibility to work with the Undergraduate Board of Deacons, to develop interest in and attachment to the Chapel by undergraduates, as well as to participate in the services of worship and Holy Communion. From time to time he preaches from the Chapel pulpit. The Assistant Dean is the Director of the Chapel Parish House, Murray-Dodge Hall, and of all volunteer student religious activities. He is the Executive Secretary of the Student Christian Association.

#### THE STUDENT CHRISTIAN ASSOCIATION OF PRINCETON UNIVERSITY CHAPEL

The Student Christian Association of Princeton University Chapel is somewhat analogous to an active men's association in a regular parish church. Membership comes from the members of the following:

- The Chapel Congregation
- The Lutheran Society
- The St. Paul's Society (Episcopal)
- The Wesley Society (Methodist)
- The Westminster Society (Presbyterian)

Individuals who are not connected with any of these groups, but who are committed to Christianity, are considered members. Membership is based upon participation, and not by signing any pledge, card, etc. The Association has its own set of by-laws, undergraduate officers, a graduate Board of Trustees, and a comprehensive program of study and action. It is affiliated with the Student Christian Movement, and of course with the World Student Christian Federation. During the current year its program of study has been centered about monthly Bicentennial Student Christian Forums, which have been led by the various bicentennial preachers at the University. The Association has initiated, in cooperation with the Chapel, services of daily devotions. It is planning a series of Lenten Bible study groups among undergraduates. It is planning a summer conference for a number of undergraduates who have participated in the program through the year. It was represented by its undergraduate President at the Student Christian Association Movement Conference at Urbana. It carries on through the groups within it (viz., St. Paul's Society) regular weekly devotional and study meetings.

With regard to social work, its most important venture is the support of the Princeton Summer Camp, an institution owned and operated by the Association, which takes some three hundred youngsters from city slum areas and gives them a healthful summer's vacation. The Student Christian Association carries on work at the Jamesburg Reformatory, located near Princeton, throughout the year. It supplies leaders for the local YMCA's boys' clubs. It operates a Student Loan Library for needy students here at the University. It operates through its Executive Secretary an Emergency Student Loan Fund. It has within it a group, the Witherspoon Fellowship, of men who are planning to enter the ministry. It has an interracial committee which is actively working within the college and the community for the betterment of racial relations. At the level of social service it works in full co-

operation with the Catholic Club and the Student Hebrew Association. Since the beginning of the fall term of this academic year well over five hundred men have participated in various aspects of the program. Perhaps the most unique characteristic of the Association is that it is a unified effort of all the Christian groups on the campus. The various denominational Chaplains, together with the Assistant Dean of the Chapel, are its advisors. There are at present three fulltime and two part time denominational Chaplains supported by their respective churches. The program planning of every group is thoroughly integrated and consequently all debilitating competition is eliminated.

Once during the year the Student Christian Association sponsors the Campus Fund Drive, the one charitable appeal made to the students during the year. The fund encompasses support for the Princeton Summer Camp, the social work of the Student Christian Association, the World Student Service Fund, the Princeton-Yenching Foundation, and the United Negro College Fund. The goal of the fund this year is \$16,000.00.

Finally, it is important to note that the work of the Association is closely related to the Chapel, which is a part of Christ's church. Thus, through the Chapel and the Association, a Christian opportunity is provided undergraduates for worship, study, and action. Furthermore, through the formal academic program, the student has the added opportunity of more advanced and detailed studies in the field of religion.

#### CURRICULUM — DEPARTMENT OF RELIGION

The Department of Religion at Princeton has a broad foundation in the general life of the University and its educational program. Courses in religion have an important place, for example, in the new course of study which goes into effect at the beginning of the academic year 1947-48. A recently adopted revision of the requirements for graduation takes a long step away from the free elective system by requiring a core

of liberal studies to be taken by all students before the end of their sophomore year. Believing in "the unity of knowledge and the diversity of human beings", the faculty designated no particular course to be taken by everyone. Instead, the student is required to take two semesters of work selected from among the offerings in each of four groups of "distribution courses". These courses are under the supervision of a general University committee and the faculty as a whole. The four groups are Natural Science; Social Science; Art and Literature; and History, Philosophy and Religion. Within the fourth group, the Department of Religion provides two courses, which may be taken by any student to meet the requirement in this group. *An Introduction to Judaism and Christianity*, a general study of the beliefs and practices of the three greatest living religions of the West, Judaism, Catholicism, and Protestantism, and *Christian Ethics* are the courses in religion which will satisfy this requirement.

Religion as an indispensable part of the work of the University and a valuable correlate of the work of other departments was the original need and emphasis which led to establishing a Department of Religion. At Princeton, the "establishment" of religious instruction was not an administrative imposition but a "grass roots" movement. About a dozen years ago a number of faculty members of various departments became highly dissatisfied with the existing situation. The course in English Bible was usually taught by a minister coming to the campus each week from outside rather than by a regular faculty member. These faculty members were impatient with the necessity of teaching religion themselves wherever it was clearly relevant to their own fields without the support of a regular academic department within the Division of the Humanities. How can the history of art, medieval history or philosophy be properly taught, they asked, to students who know nothing about the Bible or the Christian religion? Without adequate instruction in religion, it was inevitable — and it remains

possible, though somewhat less likely with a Department of Religion and the new plan of study — for students to leave the University knowing something about almost every major field of human knowledge and activity but completely ignorant of the religions which have had so much to do with the spirit and form of our whole civilization.

The report of this committee, adopted by the faculty in 1935, recommended that courses in Bible and History of Christian Thought be established first before proceeding to a study of religions less well known to the student or a study of the philosophy and psychology of religion. It was presumed that competent scholars, able to win the respect of their students and colleagues in other departments by the thoroughness of their work, would be secured as teachers of religion. Moreover, it was understood that, while the classroom is not the place for preaching, teachers of religion would not be likely to do effective teaching unless they had not only an academic but also a personal interest in their subject. In 1940 George F. Thomas, who was then Professor of Philosophy at the University of North Carolina and who had previously taught philosophy and religion at other institutions, was inaugurated Harrington Spear Paine Professor of Religious Thought at Princeton. The actual establishment of a Department of Religion was delayed by the war. During this interval, the staff was expanded by the addition of Dr. Leland Jamison, Instructor in Biblical Literature and History, and Dr. Paul Ramsey as Assistant Professor of Religion.

During the war period the integration of religious instruction with the work of other departments was especially prominent. Several departments within the Division of the Humanities sponsored a cooperative course entitled "The Western Tradition: Man and His Freedom". Views of human nature and human freedom in the Bible and in outstanding representatives of the Hebraic-Christian heritage have naturally had a significant part in this course. Through it the teachers of religion have brought their sub-

ject to many students who might not have elected courses in religion as such, and this has been done in cooperation with teachers of classics, history, English literature, and philosophy, thus pointing up the role of religion in western civilization and its part in man's long struggle for freedom. Begun as an emergency measure for men who had only a semester or so in college before being drafted to fight for freedom they knew little about, this course has proved so successful that it has now been made one of the courses meeting the distribution requirements in the new course of study.

A program of "joint majors" was also established between religion and history and between religion and philosophy. Thus, it was possible for a student to bridge two departments and study the interrelation between the subject matter dealt with by each of them. These bridge majors continue as an integral part of the work of the Department of Religion finally established in 1947, and a major in religion alone was added. Indeed, it may be possible in the near future to extend the idea of joint majors in cooperation with still other departments.

In addition to the freshman distribution courses already mentioned, the department now offers a total of ten semester courses in religion at the sophomore and upperclass levels. In continued recognition of the inherent value of religion in the spiritual and moral life of men and the importance of religion in shaping major elements of our common culture, four of these courses are sophomore courses designed primarily for their general interest. These are *Old and New Testament*, *Christian Ethics and Modern Society*, and *Problems of Religious Thought*. Among upperclass courses serving majors and bridge majors in religion and elected by many others, Princeton has the distinction among undergraduate departments of religion of having a total of four courses in the History of Christian Thought covering the entire period from St. Paul to Niebuhr. Although it is an upperclass course, *Religion in East and*

*West* is meeting the needs of many as a first course in religion. A course in *Great Religious Leaders*, studying intensively the life and thought of one or two men, completes the list.

Thus, the Department of Religion functions both as a "service" department meeting the religious needs of individuals with diverse intellectual interests and cooperating with other departments, and also provides for more advanced study. During this academic year before the new distribution plan goes into effect, approximately 325 different men have elected at least one course in religion. Two hundred more have taken the divisional course, *Man and His Freedom*. Eight men have begun or completed bridge majors in religion. Like men in other departments, these men write a special paper each semester of their junior year, and in senior year write a senior thesis and take comprehensive examinations. They have, therefore, opportunity in their last two years to go more deeply into topics they consider vital. In the Divisional Program of the Humanities, which at Princeton provides a divisional major even broader than the bridge-major, religion is one of the fields in which all students within the program are required to take some work and in which they may choose to concentrate.

Integration between the teaching of religion and student religious activities is, of course, not so formal as between instruction in various academic departments. Nevertheless, instruction and activities in religion support one another in the mind and life of the students. Members of the faculty in religion frequently assist in public worship at the University Chapel and in the daily devotional services. They serve as advisors and leaders of student forum groups under the auspices of the Student Christian Association. A number of men undoubtedly become interested in studying religion because of the activities program, and on the other hand instruction in religion strengthens the leadership and indeed general participation in the student program.



## II

# THE HILLEL FOUNDATION As Educator

RABBI HARRY KAPLAN

Director, B'nai B'rith Hillel Foundation at Ohio State University

ONE OF the perennial and oft-recurring controversies in Jewish life centers about what many call the historical "battle of definitions." While Jews for centuries have often shared a common fate and destiny, they have by no means been in agreement as to what Jews and Judaism really are. Even today, the echoes of the traditional conflict of terms are heard in Jewish circles. Are we a race, a nation, a people, a culture, a creed or a faith? These and other queries rise too often to plague the Jewish leader and teacher.

The Hillel Foundations, as representative of the entire Jewish community, have tried not to become directly involved in this struggle of words and semantics. In their creative history of almost a quarter of a century, the Foundations have provided at least a partial dynamic answer to a question which for many still remains clouded in intellectual dialectics. Hillel, to paraphrase many of our creative Jewish thinkers, believes definitely that Judaism is a "way of life." Hillel further affirms that to be an effective Jew, one must share and participate in all phases and facts of the Jewish heritage. Judaism is thus understood as the complete life experience of the Jewish people — that totality of memories, hopes, ideals, teachings and dreams which has been the hallmark of the Jewish pilgrimage through history. As Israel Zangwill once reminded us, Judaism is a "sanctified sociology," or as he also phrased it, "the torch of reason in the hand of love."

Hillel with its 160 or more units, viewed from this perspective, thus comes to the campus as the representative of the entire Jewish community, both religious and secular, both lay and ecclesiastical. Its very sponsorship is in itself a symbol of the universality of its aims and ideals. B'nai B'rith, the oldest Jewish fraternal order in America, is both the founder and the continuing parent organization of this great youth-serving agency. Within its ranks as the very name B'nai B'rith implies, are all the "sons of the covenant," the Rabbi and layman, the traditionalist and modernist, the orthodox, conservative and reform.

Hillel Foundations are thus conscious and not a little proud of this privilege and responsibility as the representatives of all Israel. Hillel's basic pattern on the campus is thus truly non-denominational within the framework of Jewish traditions. All Jewish students may belong to and participate in Hillel as their "Jewish home away from home." There are no creedal requirements or subscriptions to a specific pattern of either belief or action. Students come to the Foundation as members of an old, historic group with a sense of a common past, a common fate and a common destiny.

The Jewish calendar itself is the background and framework upon which this year-round Hillel program is built. With the fall High Holydays as a dramatic opening, students are reminded on the very threshold of academic life of the role of the individual in religion. Rosh

Hashonah and Yom Kippur speak of the universal disciplines of judgment, repentance and atonement. Young people in the Holyday liturgy are taught to see life as a training ground for conscience and not merely as a vehicle for material acquisition and educational advancement.

The High Holydays are then followed in quick succession by the festival days of Succoth or Tabernacles. A beautiful Succah, or booth, is erected in the Hillel Auditorium or courtyard. The services and holiday program stress both the joys of the harvest as well as the historical reminder of Israel's wandering in the wilderness and Israelites dwelling in booths. The symbols of the past speak not only of ancient experiences but remind modern man of the frailties of physical life and the need of a divine protector and leader.

The fall quarter examinations are preceded by another beautiful Jewish festival — the feast of the Maccabees or Chanukah. History's first great battle for religious liberty and freedom of conscience is commemorated with the kindling of lights, with plays, parties and pageants. The more philosophical among youth reflect on the struggle between Hebraism and Hellenism, on the conflict between those who believed in the "beauty of holiness" as against those who worshiped the "holiness of beauty." The more prosaic and literal minded are content with the physical elements of the feast, amongst which must be mentioned the popular "latkes" or holiday pancakes.

The closing days of winter are marked in the Jewish calendar by another holiday rich in historical significance and import. Purim, the feast of lots, reminds young people today not only of Esther, Mordecai and Haman, but of the too oft-recurring chapters of anti-Semitism and minority persecution. It is a fitting time to reflect not only upon man's inhumanity to man, but of the age old theme of divine deliverance and historical retribution.

Next to the High Holydays, the most significant and universally observed holi-

day among students is the spring festival of Passover. Here indeed is a holiday which appeals most effectively to all the senses. The festival meal, or Seder, held on the first night of the Passover, is a ceremonial banquet, replete both with physical delights and historical memories. What theme can be more contemporary than the Passover's stirring message of emancipation and freedom? The experience in Egypt may seem distant and far off to the student on a modern campus. But man's struggle for liberty is an old historical battle, fought and re-fought in every generation. The Seder ceremony at a Hillel Foundation reflects not only the ancient annals of Israel's struggle for emancipation, but is appealing in its current references to liberty and to humanity's struggle for individual and national liberation.

The most dramatic demonstration of Hillel's contribution to Jewish unity is shown in the very choice and selection of the Hillel Directors themselves. Here is one of the few areas in Jewish life, outside of the army and navy Chaplaincy, where orthodox, conservative and reform Rabbis work together in a common cause of Jewish educational and religious leadership. Hillel Directors are selected from all theological seminaries and from every field of Jewish thought. Once assigned to a campus, however, they are charged with the preservation and development of all phases of Judaism and not with the propagation of a particular preference or ism.

The comprehensive aims and objectives of Hillel are best illustrated, however, in the variety of activities which the Foundation sponsors. In the truest sense of the word, Hillel is an everyday and all-week continuing experience. Religious services, classes and study groups are of course basic to the Foundation's pattern; but we must not forget the dramatics and socials, the forums and debates, the journalism and athletics, the counseling and guidance, the inter-faith, social welfare and philanthropy. Open day and night, during



the entire week, Hillel sponsors a program of group work and personal service which taxes to the utmost its physical facilities as well as its all too burdened staff and leadership.

To the uninitiated, the complex Hillel program may seem at first glance to be somewhat confusing and bewildering. How can one organization and building house such a variety of activities without the conflict and tension, so present too often in the adult world? Let us glance for a moment at a typical Foundation in action. An eager committee planning a religious service will find as its neighbor an equally devoted group discussing the latest problems in Palestine and the building of Zion. A group working on a carnival or social may be matched in enthusiasm by the delegation arranging the next forum or class in Jewish studies. The Inter-faith committee will vie for attention with the dedicated youngsters sponsoring the campus Jewish Fund or the clothing drive for European relief. May we not all be proud, for example, of the fact that during 1946, Hillel students the country over, raised almost \$75,000 for their unfortunate and dispossessed brethren overseas. It is equally thrilling to report that the Hillel Refugee Student program, both before and after the past war, rescued and is rescuing scores of brilliant students who have been snatched from the hell of Europe and who are today enriching American intellectual and community life. As Hillel students demonstrate every day in their wide-spread activities and in their self-governing organizations, differences can be sublimated in the pursuit of a common cause and a higher ideal. Young people fortunately are not slaves to hidebound traditions. They have not become stratified in some of the inflexible patterns which handicap adult community life. By learning to work together on the campus, they will be prepared to inspire and revitalize the community groups back home.

The Hillel Foundations, in their realistic approach to student life, have never

been content, however, with a mere varied and comprehensive scheme of Jewish activities. They have always been conscious of their task and challenge as one of the great integrating media of campus life. Hillel students and leaders alike have been concerned about the barriers which exist between Jew and Gentile in the world without and which both consciously and unconsciously are often transplanted to academic life itself. Too many campuses, even on our large state universities, face a segregation in housing and related activities which militates against a true sharing of democratic experiences. Hillel, along with all progressive student Foundations on the campus, has been interested in building a real bridge of understanding between all races, classes and creeds. Inter-faith activity is thus naturally a very corner stone of a successful Foundation. Even in our enlightened American university life, misunderstanding is all too common between the various integral elements of democratic life. Too many are still burdened with childhood misconceptions of their neighbors; too few understand the basic harmonies and affinities of the Hebraic-Christian heritage. The Hillel Foundations are strong in their belief that intercultural education is and should be one of the basic patterns and obligations of a university campus. Our American democracy arose from both the physical and spiritual contributions of all the peoples of the world. It can remain dynamic and vital only by the continued revitalization which comes from the creative life of the various cultures and strains in the complex yet integrated American scene. The American way of life is a definite spiritual outgrowth of the Hebraic-Christian emphasis on the worth of the individual and the challenge of human brotherhood. A vital Jewish and Christian life will help to make democracy work, and what is equally important, will extend its hopes and aspirations to all coming generations.

Both Hillel Directors and students are

thus effective leaders and participants in the varied Inter-faith and inter-cultural life of a typical campus. Whether it be in the organized programs of University and student Religious Councils or in the informal day by day associations, bridges of understanding and fellowship are being carefully built. On practically every campus where Hillel is represented, the Director is constantly engaged in lectures before classes and seminars, in talks before church and civic groups, and in the planning and arrangements of conferences and study groups, dealing with the basic ideals of Jew and Christian and their practical application to the broad scene of contemporary democratic living. Even more has been accomplished where Hillel courses are a regular part of the University's intellectual and curricular life. The Illinois Hillel credit courses, for example, reached during peace time an average of 500 students a year, of which number at least half were non-Jewish. Similar effective results were achieved at the Iowa School of Religion, at Alabama, Northwestern, Connecticut and other schools where the Jewish courses are part of the curriculum. Prominent among these academic offerings are the "Survey of Hebrew Literature," presented at Northwestern; the courses in "Classics of the Spirit," and "Religions of Mankind," at Illinois; and courses in Hebrew, Bible and Jewish history at Iowa and Alabama.

The integrating role of the Foundation is equally reflected in the prominent place Hillel fills in the strengthening of democracy and in the building of a true world of international friendship and cooperation. Hillel forums and lecture series bring to university audiences each year outstanding interpreters of the contemporary scene. Together with both faculty and religious leaders, Hillel Directors and students are active in radio programs, conferences and study groups

dealing with community responsibilities and the launching of the world of tomorrow. Together with other religious agencies on the campus, Hillel has been a dynamic factor in serving the returning veteran and in helping to integrate ex G.I.'s into the complex scheme of the post-war campus. Whether it be in the field of personal or vocational guidance, housing or employment, personal and group living, Hillel has felt its responsibility keenly and sincerely.

The above-mentioned pattern of Hillel activities may seem a far cry to some from religion, traditionally conceived in terms of prayer, worship, Bible study and devotions. But both religion and education, in their periods of self-searching, are realizing more and more that they must not only view life whole and from a comprehensive perspective, but that the human being must be regarded and served in the totality of his experiences. The devastating war, just concluded, was fought against a philosophy of statism and totalitarianism, which attempted to mold the entire life of the individual within the matrix of a super state and a jingoistic nationalism. May not religion in its attempt to help rebuild a shattered world, well substitute for the power state a concept of religion and ethics which also appeals to the totality of human experiences, but which regards its role as a "sanctified sociology." To affirm that man is made in the image of God is not enough. In the last analysis, we must realize that *imitatio dei* and the concept of the holy imply a world and religious discipline which recognizes no distinctions between the sacred and the secular or between the weekday and the Sabbath. All phases of life bear the mark of God-inspired universe and a humanly-motivated society. The campus is definitely a place which should inspire and motivate this sanctified way of life.

### III

## AN AREA OF Concentration

WILLIAM CLAYTON BOWER

Professor Emeritus of the University of Chicago

INSTEAD OF DISCUSSING a field of concentration in religion from a theoretical point of view, perhaps it will be more useful to describe one concrete instance of such a field of concentration of recent date.

By unanimous action of the Faculty of Arts and Sciences on April 29 of 1946, the University of Kentucky adopted a Topical Field in the Religious Aspects of Culture. As a result, it is now possible for a student in the University of Kentucky to take his or her degree in the Religious Aspects of Culture on the same basis as in other departmental or topical majors. In the University of Kentucky majors are taken within departments whereas topical fields consist of rational organization of sequences in special fields that cut across departmental boundaries.

The experiment here described, which the writer was asked to lead, was begun in the winter quarter of 1943-44, after numerous unsuccessful attempts to develop a program in the field of religion. For many years courses have been offered in the Literature of the Bible in the Department of English and in the World's Great Religions and the Philosophy of Religion in the Department of Philosophy, but with no coordination. Holding as the writer does a social approach to religion, he elected to begin the experiment by offering courses in the sociology of religion in the Department of Sociology which from the beginning has been most hospitable to the idea. The first course to be offered was in Religion and Culture in the winter of 1943-44. This was followed by an additional course in The Culture Process and the Hebrew-Christian Religion in the spring of 1944-

45. Without promotion, the enrollment in these experimental courses included students from 15 departments and professional schools of the University. It included a fair representation of Jews, Catholics, and Protestants. It also included a fair proportion of honor students.

In the winter of 1945-46 Dean Paul P. Boyd appointed a Committee of Religious Courses in the College of Arts and Sciences. After considering as alternate procedures the establishment of a Department of Religion or giving credit for courses offered by religious foundations, whether denominational or interdenominational, on or adjacent to the campus, the Committee recommended the offering of courses by the several departments of the University that were interested in doing so in the religious aspects of their respective subject-matters, as integral parts of the University curriculum, with opportunity for students to major in a religious sequence leading to the regular degrees.

In presenting its report to the Faculty of Arts and Sciences, the Committee set forth the considerations upon which it based its recommendations:

1. That it is impossible to introduce the student to our cultural inheritance or the issues of contemporary living without taking adequate account of man's religious thought, behaviors, institutions, and literature.

2. That man's religious behavior is as amenable to observation, analysis, and appraisal as the other forms of human behavior and should receive the same ob-

jective treatment as the other phases of culture, without the slightest trace of sectarianism or propaganda.

3. That students who may wish to do so should have the same opportunity to pursue sequences in a field of concentration in the religious aspects of culture as they now have in other fields of concentration.

The Topical Field in the Religious Aspects of Culture which the Committee recommended provides that of the 60 quarter hours that constitute the topical field one-half, or 30 quarter hours, be elected under advice from courses specifically in the field of religion, and that the remaining 30 quarter hours be elected under advice in the ratio of 10 quarter hours from the Humanities, 10 quarter hours from the Social Sciences, and 10 quarter hours from the Physical and Biological Sciences and/or the Humanities and the Social Sciences. The Topical Field in the Religious Aspects of Culture in terms of specific courses in the University of Kentucky is as follows:

*Requirements in the Field of Concentration:* sixty quarter hours of advanced work in related fields in the junior and senior years.

*Requirements for the Field:*

a. Thirty quarter hours to be selected from English: The Literature of the Bible (two courses); History: The Renaissance and the Reformation, Social and Political Factors in Contemporary Civilization, The American Frontier; Philosophy: Ethics, Great Religions of the World, The Philosophy of Religion; Sociology: Religion and Culture, The Social Process and the Hebrew-Christian Religion.

b. Approximately ten quarter hours to be selected from the Division of Literature, Philosophy, and the Arts. Art: Medieval Art, Modern Art, Contemporary Art; English: Backgrounds of Modern Literature; Philosophy: Logic, Contemporary Philosophy, Representative Modern Philosophers, Making of the Modern Mind.

c. Approximately ten quarter hours to be selected from the Division of Social Studies. Anthropology: Principles of Anthropology, Ethnology; Economics: Principles of Economics, Labor Problems, Economic History of the U. S. since 1860; History: Social History in the 18th Century, Cultural History of the 17th Century, British Social History, Tudor Period, Recent American History, Modern Europe; Political Science: Early and Modern Political Theory, World Politics, Public Opinion; Sociology: Collective Behavior, The

Family, Social Pathology, The Community; Psychology: Social Psychology, Abnormal Psychology, Individual Differences; Geography: Geography of North America, Geography of Europe and Africa; Social Work: Psychiatric Information for Social Workers, General Social Case Work, Community Organization for Social Welfare, Rural Social Work Problems.

d. Approximately ten quarter hours to be selected from the Division of the Biological Sciences and the Division of the Physical Sciences and/or the Division of Literature, Philosophy, and the Arts and the Division of Social Studies.

As of this date, courses in the religious aspects of culture are being offered in the departments of English, History, Philosophy, and Sociology. The Department of Psychology will offer a course in the Psychology of Religion as soon as staff personnel is available. The Department of Anthropology is considering offering a course in Primitive Religion. The Department of English has projected a new course in The Great English Classics and is considering devoting one section of this course to Great Religious Classics.

At the present time the non-academic personal and social expressions of religious life are provided by the YM and YWCA, certain denominational organizations on the campus, and the extension work of local churches, as well as religious convocations of the entire University.

It appears quite desirable that a seminar should be developed for senior students which will integrate into a consistent and meaningful whole the units of educational experience which the student has pursued in the religious aspects of culture in relation to the various departments.

The organization of an area of concentration in the field of religion here described has sought to create the conditions by which there may develop a program of religion, not injected into the University by agencies outside the University, but welling up within the life of the University as it discovers and renders explicit the religious values that emerge in the course of its educational program.

## IV

# THE HARVARD, COLUMBIA AND PRINCETON Reports on General Education<sup>1</sup>

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THESE THREE REPORTS on general education are significant of the beginning of the end of an era in American education; for they are not the products of isolated thinking, but rather outstanding examples of the soul-searching that is going on in numerous colleges throughout the land. The academic disruptions of the war years have made reconversion to a peace-time curriculum a painful process in which educators have been forced to think of their objectives and their techniques. Furthermore, the academic situations to which these reports are addressed have much in common. As a matter of fact, an excellent preamble to these reports is to be found in the mimeographed report of another college, namely Yale.<sup>2</sup>

Prior to 1884 Yale College had the traditional practically wholly-prescribed program of studies. In that year, under the influence of Harvard's example, approximately one-third of the courses were made elective. By 1904, "absolute re-

quirements" had been almost entirely eliminated. In their place were alternative or group requirements according to which a student had to take one course or more in several groups of studies. "The thirty year period after 1904 was marked by a series of attempts to restore some sort of order and coherence into the very much richer but increasingly chaotic college offerings." Basic required studies, group requirements and free electives vied for dominance. In the course of time the demands of the subject of major concentration emerged triumphant. "In effect, the major occupied about 35% of the student's time; Basic studies and studies for Breadth 15%; and entirely free electives 50%. It was largely left to the student to see that he got a well-rounded education. A feeling was prevalent among the Undergraduates just before the war that the major was all that mattered, and that when they had completed successfully the requirements in the major they were entitled to their degrees, no matter what other requirements remained unfulfilled. In this the students merely reflected the preoccupations of the Faculty."

The theory behind this education was that it mattered little what a person studied as long as his interest was captured to the extent of commanding his sustained effort for thorough scholarly study. To be sure, this principle was qualified by the demands of a minimum of basic studies and the requirements of a certain dispersion of courses. However, the fact remains that the net result of this was that the real effort of the student was concentrated in a narrow field of

1. This article is written on the basis of the following documents, *General Education in a Free Society*, Report of the Harvard Committee, with an introduction by James Bryant Conant, Harvard University Press, Cambridge, Massachusetts, 1945.

*A College Program in Action*, a review of working principles at Columbia College, by the Committee on Plans, Columbia University Press, New York, 1946.

"New Plan of Study for the Bachelor of Arts Degree at Princeton," by E. Harris Harbison in *Higher Education*, Semi-Monthly Publication of the Higher Education Division, United States Office of Education, Federal Security Agency, Vol. 2, No. 13, March 1, 1946.

2. "Report of the Committee on the Course of Study," which was adopted by Yale College Faculty in the spring of 1945 for application to freshmen entering in the fall of 1946.



specialization. Within this field the subject was studied very largely as a self-contained system of facts and principles, with its own unique outlook on life. These three reports repudiate the theory of the relative unimportance of subject-matter in the process of education and undertake to escape the intellectual and moral provincialism of the specialized education that has grown out of it.

The term "general education," as used in these reports, is, in the main, the equivalent of the older term "liberal education." The change in terminology is made to escape the leisure-class implications of the older term. If we make a composite of various partial definitions occurring in the Harvard report, general education may be defined as that education which undertakes to prepare men and women to participate in the life of their time as responsible human beings and free citizens. On the intellectual side this calls for "a broad critical sense" capable of recognizing competence wherever it may occur, rather than a specialized intimate knowledge of a particular area of knowledge. Thus the ideal of the specialized scholar operating in a moral vacuum yields to the ideal of a morally mature free man making intelligent value judgments and participating in the life of his time in accordance with them.

A man can not make relevant judgments without adequate information. "In this view, there are truths which none can be free to ignore, if one is to have that wisdom through which life can become useful." The present is the child of the past and continuous with it. To understand the present and operate successfully within it one must understand the past from which it has come both in its controlling ideas and in their implementation. One must have understanding of the principles that operate in the field of natural sciences, for they proclaim the conditions of our physical existence. One must have understanding of the principles that operate in the field of the social sciences, for they proclaim

the conditions of our social relations. One must have a sympathetic understanding of one's own spiritual and intellectual heritage as revealed by the humanities, for they reveal the ideals that command our allegiance.

While all three reports agree that the principle of free election does not assure for the student that representative sampling of knowledge that is essential for balanced judgments, they differ in the degree to which they are willing to prescribe required courses. They recognize that student interests vary and that without interest no real education can occur. Columbia plunges boldly into a proposed requirement that all undergraduates normally take three orientation courses, each consisting of a two-year sequence, involving the three fields of science, the social sciences and the humanities, with credit value of 44 points of the 124 required for graduation, which is 35.5 per cent of total requirements and 71 per cent of the requirements of the first two years. Columbia can speak with assurance as its orientation course in the social sciences, Contemporary Civilization, was established in 1919, and has been revised periodically in the light of their experience with it. Its course in the sciences was established in 1934. Its course in the humanities, which is an outgrowth of Professor Erskine's Honors Readings in Great Books, was established in 1937, with the second year of the sequence including music and the fine arts. Both these courses have also been subject to periodic revision. Differences in students' interests are met by small classes of from twenty to twenty-five and by variation in treatment of the subject by the specialized interests of different instructors.

Harvard proposes a requirement of six courses in general education out of the sixteen required for graduation. Of these, a specific introductory course in the humanities is to be organized, with such a title as "Great Texts of Literature," and required of all students. In addition, a specific introductory course in the social

sciences is also to be organized, with such a title as "Western Thought and Institutions," also required of all students. These two courses would constitute the core of the curriculum, "the body of learning and of ideas which would be a common experience of all Harvard students, as well as introductions to the study of the traditions of western culture and to the consideration of general relationships." Every student will also be required to take a general introductory course in either the physical or biological sciences. These science courses are to be planned in accordance with the requirements of general education. Beyond these three basic requirements, which should be met in the first two years, the three remaining courses in general education required of each student may be chosen from a variety of offerings. No course chosen to meet the requirements of general education may be counted in the requirements of specialization; and a course to be counted for general education must first be accepted by the proposed Committee on General Education.

Princeton's plan, which was adopted by the faculty in November, 1945, for inauguration in 1947, rejects the idea of a core curriculum of required courses and trusts to a proper distribution to accomplish the needs of general education. "By the end of the sophomore year, each student must have completed two one-term courses at the college level in each of the following areas: (1) *natural science*, both courses must be in the same science, at least one a laboratory course; (2) *social science*, excluding history; (3) *arts and letters*, excluding language-study; and (4) *history, philosophy, religion*, history being taken to include political, economic, and cultural history; history of scientific thought; and history of ideas as reflected in literature." These courses are to be organized to meet primarily the needs of the general student rather than the needs of the student who is taking his first step in specialization. Thus the Princeton plan keeps much closer to the

system of free electives than does either the Columbia or the Harvard plan.

The three plans agree in the importance they give to specialization. The variety of aptitudes and interests within the student body demand it. The magnitude and complexity of modern knowledge make it imperative if study is to be carried forward to the point where the student acquires any degree of scholarly competence. They all want a more wholesome specialization that is organically related to general education. As the Harvard report insists, the student, in his field of major concentration, must be made "aware of the methods he is using, and critically conscious of his presuppositions" so that he may learn "to transcend his specialty and generate a liberal outlook in himself." Columbia has a sharp lift at the end of the second year from the more general education of the first two years to the specialized education of the last two. Princeton avoids this by a system of overlapping requirements of distribution and specialization, making for a more gradual transition from the first year to the fourth. The requirements dealt with in the preceding paragraph must be met in the first two years.

In the second and third years the student must concentrate on one of the three divisions of humanities, natural sciences, social sciences, and devote "roughly half of his course selections to a divisional program of study which culminates in a divisional examination at the end of the junior year." This requirement is new. In the last two years the student elects a department within the division of his choice and devotes over half his time to specialization. As the Harvard plan looks to a gradual acceptance of its recommendations the precise coordination of general education and specialized education can not be anticipated in its details. All three reports consider the sad state into which English composition has fallen. They propose somewhat different solutions; but all are agreed on the necessity of providing remedial work in individual



cases. Harvard and Columbia stress the necessity for all departments to cooperate in the maintenance of high standards of expression in all written work.

With regard to language, Princeton demands that each student in his first two years carry his study of one foreign language to a "reading knowledge level" or his study of mathematics as far as calculus. The requirement amounts, therefore, to asking the student to develop his habits of accuracy, precision, and logical reasoning in one of the two traditional disciplines (language and mathematics) which is more congenial to his developing interests. Both Harvard and Columbia, which propose no change in existing requirements, stress the wider significance of language study in overcoming national provincialism. Columbia emphasizes "the humanizing influence of literary study and the practical advantage of direct contact with the thought and culture of a foreign people." Harvard goes further: "Yet for those for whom language is the opening of doors, either as respects words in the time-honored way of poets and writers or as respects cultures in the way of historians, it is essential. Indeed, they are essential since any society, for want of a certain number of persons so educated, slips into insularity." All three reports, by implication, if not explicitly, stress the value of one language carried well beyond the introductory stage to several languages imperfectly understood.

The Harvard report draws its picture of general education on a broad canvas embracing primary and secondary education as well as higher education. From this angle it may well become an educational classic. However, on the level of higher education the reviewer gets the impression that Harvard is following in the footsteps of Columbia. Columbia's report draws on its experience with the Contemporary Civilization course extending back over twenty-five years. It speaks out of assured results. Harvard speaks of proposals that must be put into operation

gradually as the faculty are educated to them. Columbia speaks of more definite revisions of accepted innovations. Princeton speaks a different language.

All three reports recognize that general education can be achieved only through a faculty that has a vision of the inter-relatedness of knowledge. Harvard keeps coming back to it. Columbia goes further and stresses the part played by the weekly luncheons where the instructors teaching the general courses meet together and get the flavor of one another's personality. Education in relatedness begins with a real sense of relatedness among teachers. It is fair to say that these reports also see the necessity of relatedness between faculty and students. As is to be expected, Columbia, with its greater experience is most emphatic in the necessity of small classes with non-pontifical teaching even on the introductory level.

All three reports have a place for religion with philosophy in the humanities. None does justice to the students' need for understanding in this field. The Harvard report is pathetically afraid to face the issue. "We are not at all unmindful of the importance of religious belief in the completely good life. But, given the American scene with its varieties of faith and even of unfaith, we did not feel justified in proposing religious instruction as a part of the curriculum." Students need direct instruction in the religious beliefs and practices of contemporary Americans if they are to understand themselves and their neighbors. Such instruction is an essential part of general education. It is being given in a number of liberal arts colleges. It should be given in Harvard, taught with the same objectivity, albeit sympathetic understanding, that is appropriate to any of the social studies.

Nevertheless, in reaching out after general education in which moral and humane considerations are primary, these colleges are working towards a genuine conservation of values, and may be accounted to that degree religious.

## RELIGION AT Land Grant Colleges

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**I**N THE SPRING OF 1944 South Dakota State College became interested in the possibility of offering courses in religion. It was known that many state-supported institutions of higher learning in the United States were offering such courses and it was assumed that their experience in offering work would be of value to others.

Accordingly, a questionnaire<sup>1</sup> was framed and sent out to the approximately 125 state-supported universities and colleges in the United States. Teachers colleges and normal schools were not included. The original letter was sent out in mid-May, 1944, followed by a second letter, where necessary, six weeks later. Answers were received from 97 institutions.

It has been found that courses are being taught, so far as responsibility and administration are concerned, in four different ways. *Type A* represents an independent school of religion adjacent to the college campus. *Type B*, an institution in which the local ministers teach the courses in religion. *Type C*, an institution in which faculty members in various departments having no connection with religion teach courses along with other subjects and at state expense. *Type D*, an institution in which a department of religion, etc., has been established and in which the instructors are supported at state expense.

Forty-eight institutions classified themselves as follows: 6 in type A, 12 in B, 10 in C, 13 in D, 4 in both B and C, and

one each in A and B, A and C, and D and A. Several others did not mention under what arrangement the courses were offered.

*Under type A*, usually one to several religious groups have combined to form a school of religion. *Under type B*, one or several ministers of various faiths have agreed among themselves or acted independently in offering courses. The departments in *type C* which offer courses are usually those best fitted to give the courses, depending upon the emphasis — history, English, sociology, or philosophy. *Under type D*, the department is usually designated "of Religion", or "of Religious Education", or "of Philosophy and Religion", or "of Ethics and Religion."

Forty-four institutions reported the number of years courses in religion had been offered at their schools. The University of Michigan<sup>1</sup> led with a full century. Otherwise, the remaining forty-three fell within the following periods: One to 10 years, ten institutions; 11 to 20 years, twenty-two; 21 to 30 years, four; 31 to 40 years, five; 41 to 50 years, two. It would seem that the decade of the 1920's saw the establishment of many courses in religion. Eighteen institutions inaugurated courses in religion between 1924 and 1929, five prosperous years. Did prosperity bring a new interest in religion? Was it felt that courses in religion could combat the post-war immorality and the racial and religious intolerance of the time? Or were people becoming more tolerant in religious matters, as they grew more prosperous, and more willing to

1. Professor Parker will be glad to send more detailed information on these questionnaires and on the data received to any person who might be interested.

<sup>1</sup>A State University but not a Land Grant Institution.

have religion taught in state-supported institutions? One wonders.

Fifty-six of the 97 institutions listed their courses in religion by name. From 1 to 13 courses were given in the various universities and colleges, the average per school being 5.17 courses. One is struck by the great variation in titles and the inclusion of titles of courses which are not apparently of a religious nature.

It is possible roughly to group the different courses, 155 in number, into five main divisions as follows: 39 variously entitled courses deal with the Bible as a whole, the two Testaments, its individual parts or books, or its characters and their teachings; twenty-seven variously entitled courses deal with religion, comparative religion, and philosophy and (or of) religion; fourteen deal with ethics and Christian living; twelve with church history; five with various subjects.

Lacking the syllabus of each course, and even its catalog description, in many cases it is impossible to classify accurately the 155 variously entitled courses into a dozen or so fields. However, an attempt has been made to do this very thing. It must be remembered that the resulting figures are only approximate estimates. Their chief value will be to indicate the interest in various fields of religion in certain institutions throughout the United States.

Twelve variously entitled courses, taught in 15 institutions, deal with the Bible itself from several angles. In addition, 7 courses in 24 schools deal with the English Bible as literature; 9 courses in 11 institutions with the New Testament; and 10 courses in 25 schools with the Old Testament. Nine courses in 14 universities and colleges deal with the Prophets, their times and ethical teaching. Six courses in 12 schools are devoted to individual books or parts of the Bible, including Paul and his epistles. Five courses in 26 institutions deal with Jesus, his life, and teachings. Twelve variously entitled courses, taught in 14 schools, deal with Christian ethics; 9 courses in 9 institutions deal with Christian family life.

Most schools, in fact 51 of the 56 which listed their courses by title, include one or more which deal with religion as such from its comparative, historical, sociological, philosophical, or psychological standpoint. Nine courses in 34 institutions deal with philosophy (or psychology) of (or and) religion.

TABLE I  
*Courses in Religion*

(In 56 of the 97 schools which listed their courses by title)

**General Summary**

Subject matter dealt with	No. of Schools	No. of Courses
Bible, its parts, characters, and teachings .....	—	39
Religion, comparative, and philosophy of .....	—	27
Ethics and Christian living .....	—	14
Church history .....	—	12
Various .....	—	5

**Break-down of General Summary**

Bible, from various aspects .....	15	12
English Bible as literature .....	24	7
New Testament .....	11	9
Old Testament .....	25	10
Prophets — their times and teachings .....	14	9
Books or parts of Bible including Paul and his epistles .....	12	6
Jesus — His life and teachings .....	26	5
Christian ethics .....	14	12
Christian family life .....	9	9
Religion — various aspects .....	51	28
Philosophy of (or and) religion .....	34	9
Church history .....	18	16
History of Christianity in America .....	5	5
Miscellaneous religious material .....	21	18

Sixteen courses in 18 schools deal with the history of the Church or of Christianity of the early, medieval, or modern period. In addition, five courses in as many universities and colleges deal with the history of the Church, of Christianity, or of particular religious groups in America. Twenty-one schools offer eighteen courses not included in the listings above and variously entitled primitive religion, history and literature of church music, Bible study and use today, Protestant thought, Roman Catholic apologetics, archaeology of the Bible, New Testament Greek, Hebrew language, the Church, current religious thought, religious values in

modern literature, church administration, principles of religious leadership, religious organization leadership, methods, science and religion, mind of primitive man, and religious education.

TABLE II  
*Courses in Religion offered under  
Type A arrangement<sup>2</sup>*

(Seven institutions reporting)

**University of Arizona, Tucson (taught by  
Mormon Institute)**

World Religions  
The Prophets  
Apostolic Age  
Ethics of Jesus  
Christianity and the American People

**University of Idaho, Moscow (taught by  
Latter Day Saints Institute, of Religion)**

The Prophets and Modern Social Problems  
Religion and Literature of New Testament  
Life and Letters of Paul  
Early Christianity  
The Christian Home  
Social and Religious Teachings of Jesus  
Religion and Literature of the Old Testament  
World Religions  
History of the Christian Churches, American  
Period

**Montana State University, Missoula (taught  
by School of Religion)**

Religions of Mankind  
Modern Religious Movements  
Our Prophetic Heritage  
New Testament Literature and Life  
Old Testament Literature and Life

**University of North Dakota, Grand Forks  
(taught by Wesley College School of Religion)**

Christianity, Marriage and the Family  
History of Religion  
Great Men of Christian History  
Studies in the Old Testament Apocrypha  
History of Early Christian Literature  
Seminar in Bible  
The Bible — Its Origin and Growth

**University of Oklahoma, Norman (taught  
by Oklahoma School of Religion)**

Religious approach to modern problems  
Comparative Religion  
Life and Teaching of Paul  
Life and Teaching of Jesus  
Introduction to New Testament  
Post Pauline New Testament Writers  
Psychology of Religion  
Biblical background of Judaism and Christianity

History of the Jews  
Religious Values in Modern Literature  
Current Religious Thought  
Beginning Hebrew  
Religion and American Culture

**University of Tennessee, Knoxville (taught  
by Tennessee School of Religion)**

Comparative Religion  
Survey of the Bible  
The Life of Jesus  
The Church and the Family  
A History of the Hebrew Commonwealth  
The Teachings of Jesus  
Social Teachings of the Prophets  
Poetry and Wisdom Literature  
The New Testament and Our Times  
The Life of Paul  
The Christian Church through the Centuries

**Massachusetts State College, Amherst (Near-  
est Type A)**

Old Testament  
New Testament  
The Christian Religion  
Christian Interpretation of History

In answer to the question "How many credits in religion are accepted for the bachelor's degree?" a variety of answers was given. The lowest was 3 semester hours; frequently 6 to 8 hours was allowed. Some allowed a full major of work to be credited. In type C institutions, the departments concerned allowed the credits toward major requirements in their respective departments. Some schools answered "all we offer" or "no limit".

An attempt was made to ascertain what percent of the students who took courses in religion belonged to the freshman, sophomore, junior, or senior class, or to the lower or upper division. The answers varied greatly. In some schools the courses were restricted to upper classmen. In general, it would seem that the lower classmen did not take the courses as frequently as the upper. But in some schools the reverse was true.

About 40 schools gave usable replies to the question: "About what percent of the students enrolled in normal peacetime took courses in religion?" The answers varied from .3% up to 15%. One replied .3%, another .75%; 7 replied 1%; 5 replied 2%; 6 stated 3%; 1 stated 4%; 7 replied 5%; 2 replied 6%; 4 stated 7-8%; 3 stated 10%; 1 each stated 11, 12, 13, 14, and 15%. Almost without exception the courses

2. Lack of space prevents printing the replies from types B, C, and D.

were elective unless they were of the border type, in which case they might be required for work toward a major or minor in history, English, sociology, philosophy, etc.

Information was sought as to the manner in which the courses in religion were taught in the various institutions. A variety of answers was elicited. A southern women's college was offering two, and planning to offer more, courses by correspondence. A southern university had a Jewish rabbi, a Catholic priest, and four Protestant clergymen teaching courses under the type B plan. A southern college (and this was usual) treated the course in religion just as any other course in the curriculum was treated. A Pacific coast university reported that its courses are not considered as religious courses "but instead the religious information is included in the survey history course." A southern college for women presented its courses upon a "historical and objective basis." A midwest university stated: "Twice in recent years we have given non-credit courses in religion and, while students attended and we were able to get a fine type of instructor, the results were not comparable to studying for credit." A midwest state college used the "informal lecture and discussion" method of presentation.

A southern university reported: "These courses are popular with those few students in a rather highly specialized and academically regimented institution who are able to elect them in a crowded schedule." A New England university replied: "If possible, every institution ought to have one head of a Department of Religion . . . calling in others from different fields to present special material or different viewpoints." An eastern university reported that its courses "are not really courses in religion but rather incidental to religion. One is taught with a sociological emphasis, the other with emphasis upon the literary angle. President \_\_\_\_\_ is reluctant to introduce courses in religion because he fears denominational jealousy." A New England college professor wrote: "The reason I offer the courses I do is . . . to

overcome the tremendous religious illiteracy of our students, even those who come from church homes." A north central college, of both type B and C, replied: "Courses are scheduled as regular college classes and are taught in the class rooms of the college using lecture and discussion methods. Some classes are taught with texts and others use library reserve shelves. Some courses require long term papers while others require a certain amount of outside reading."

A mountain state college replied: "Throughout we have had an unusually fine situation with co-operation among the Protestant ministers, which has enabled them to select their best qualified men for courses in religion without any feeling upon the part of those who were not so selected. The relationship between this group and the college has also been exceptionally fine. Courses are always acted upon by the faculty which would feel perfectly free in refusing permission for a course if it felt the person was not qualified to give it. The courses carry college credit and . . . have been distinctly of college calibre." A southwestern university stated: "When controversial questions arise, care is taken to insure impartial statement — no acrimonious discussion is permitted." A college in the south-east wrote: "We started from scratch in 1929 and have developed the several courses as the time seemed to be ripe and in the light of the needs of our students. These courses are elective and non-sectarian. Protestants, Catholics and Jews take these courses and feel no resentment though there is wide difference of initial and final personal opinion. We attempt to learn from each other and to gain a better appreciation of the glorious American religious heritage. Our efforts have been heartily supported by the ministers of the city, and at no time during the past fifteen years has opposition been voiced."

A state college in the upper South wrote: "The Religious Education courses are organized in the School of Education for administrative purposes, but the content of the courses and their scheduling is in the hands



of the Ministerial Alliance." A women's college in the same state replied: "We have used local ministers and members of our regular staff in teaching courses in religion. Whenever the courses were offered by young ministers who were impressed with the importance of breaking down old traditions in religious thinking and winning converts to a new and 'liberal' point of view, we ran into trouble. We now use men of good scholarship, with an M.A. or doctor's degree, who have the confidence and backing of the conservative as well as liberal groups in their own fellowship. The courses are selected to avoid controversy rather than to encourage it. This has proved most satisfactory in the long run. Our students like the courses; they are a wholesome influence on the campus, giving added strength to the Y.W.C.A. and other religious groups, including the local churches."

From the Pacific northwest came this reply: "The general response to the Department of Religion at the state college has been such commendation throughout the state that it was found desirable on the part of the leadership at the University to organize a similar department in that institution. This was done five years ago. There has been no opposition on the part of any group." The university referred to stated: "By avoiding teaching what 'ought to be believed' we avoid the problems which would naturally arise in an institution of this kind. There has never been any problem of public relations created by the existence of a department of religion." A college in the southeast wrote: "The faculty and students respect the work done in this department. The writer had the course in New Testament and is proud to say he has had many of the ranking juniors and seniors take his work. Denominationalism is omitted. Preparation has been stressed. If a student does not study he does not pass the course."

One of the oldest universities in the South wrote: "We attempt to make the teaching unsectarian, undenominational, objective, yet the approach is sympathetic and presents the basic aspects of religious faith as a

sound and intelligent way of life." A university in the same region replied: "The experiment (since 1927) has been most satisfactory. The courses in religion are listed as other courses and credits given. We have Jews, Catholics, and Protestants in the classes, but have had practically no trouble. I try to teach facts and not faith. We often state, for example, what the faith of the Church is about a certain matter, and say what the Catholic faith may be and what the Protestant may be, but I try to be so fair that the student can't tell whether I am Catholic or Protestant. I used to invite local ministers in from time to time to lecture on some particular subject, but had to discontinue the practice because of indiscreet remarks." A nearby school replied: "Our main purpose in these two courses (the Old and the New Testament) is to acquaint our students with the Bible. Many know nothing of it as literature much less as a basis of belief for a way of life."

The questionnaire asked for "The special qualifications of the instructors of the various religion courses." About one third of the replies gave information on this subject. Only one required no academic degree higher than the B.A. Most of those which replied required a Bachelor of Divinity degree, an M.A. or Master of Theology degree, or its equivalent. A slightly smaller number required a Ph.D. degree, or employed instructors with that degree. The high qualifications of the instructors undoubtedly accounts for the marked esteem accorded to the courses and those who teach them.

*In type A and B conditions*, the instructors in the independent school of religion or the local ministers who offer courses are usually required to meet certain standards of academic scholarship and this usually means that the standards are as high as those required of the regular faculty. Frequently the director of an independent school of religion is required to be on a par with the head of a department in the institution with which the school cooperates. *Under type C and D conditions*, the in-

structors, by virtue of their being state-supported faculty members, are naturally required to be of high scholarship in their fields of instruction as well as to have special training in the field of religion. A Pacific northwest university which had operated under type D for five years wrote: "The professor of religion is hired as equally competent in his field and in the same standards as other instructors. In every case he has been a Ph.D. from Columbia, Chicago, or Yale."

A type D university in the Old South which has employed a full professor since 1923 stated: "He should be a good teacher with A.B. and B.D. It would be of advantage to have a year or so in some Religious Education school. He should be well acquainted with the entire Bible, its contents, literary form, and relation to ancient Eastern countries, archaeological studies. He should be able to read the New Testament in Greek and the Old Testament in Hebrew — a background he will not use in teaching the class."

Institutions were asked to make "any other pertinent remarks" which might help other schools in formulating a policy and in deciding upon particular courses to be given. From these answers it would appear that courses in religion have been generally popular on the campus and have met with either hearty approval throughout the state or at least with little or no opposition. In areas which are predominantly Catholic there has been some opposition. Frequently, however, in predominantly Protestant areas the local Catholic priest has offered courses under type A or B.

A southern university reported: "The only difficulty we have is that ministers move frequently. The new man is not always equally prepared to give a predecessor's course." Another southern college reported: "For courses in religion to be satisfactory from the student's point of view they should be: (1) academically acceptable, a pre-

caution all too few institutions have considered; (2) elective — required courses in religion have been and are almost universally depreciated by students; (3) presented historically — students want to know about religion and religions; a dogmatic presentation, even upon liberal ground, would appear to be doomed to failure; (4) presented by a competent instructor — religion is a field of learning second to none in historical and cultural scope."

Most institutions where courses in religion are given report hearty cooperation on the part of instructors and school administrators. Many replies spoke of the "religious illiteracy" prevalent among college students. A New England university stated: "We think it very important that the courses in religion be an integral part of the university curriculum so as to be regarded by the students and faculty with the same academic standing as other courses."

In regard to the place where the classes in religion met, the questionnaire brought out the fact that under type A conditions classrooms were usually in buildings owned or rented by the independent school of religion. Under type B conditions, some institutions insisted that the classrooms be off the campus while others required that they be in campus buildings. Under type C and D conditions, they are invariably on the campus. Some institutions feel that they safeguard the quality of the instruction and enhance the courses in the eyes of the students if the classes meet in campus buildings.

In general, the questionnaires brought out the wide divergence of opinion in regard to many aspects of the problem of offering courses in religion at state-supported universities and colleges. The movement toward offering such courses is already wide-spread and many institutions are considering the possibility of inaugurating courses or of extending the scope of work already offered.



## VI

# THE COMPREHENSIVE PROBLEM OF Religious Instruction

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**P**ROBLEMS OF TWO SORTS confront the teacher of religion. You can divide them into fifty seven varieties if you like. First are the problems inescapable, involved in the daily work. One cannot teach at all unless he solves them to some degree. If he mastered them completely and perfectly he would be a great teacher in the sense that he would shape the lives of his students with power and even mould his local institution and associated colleagues to a considerable measure. But if he did all this, still his work in the long run would come to nothing if the second kind of problem, here to be discussed, is not solved. This second kind pertains to the whole religious and social situation of our time.

We need two words to distinguish the two kinds of problems we have in mind. For lack of better let us call the first the *local* problem and the second the *comprehensive* problem. We have suggested in imagination that one might solve the first while the second remained untirely unsolved. That is not true; they are interdependent, and no man could be the gigantic kind of teacher we imagined if the comprehensive problem remained unresolved. Nevertheless the point we are trying to make by imagining such a giant still holds. That point is that the individual teacher can leave the comprehensive problem to others and by giving all his time and energy to the local problems he can reap the benefits of success, profiting from what others do on the comprehensive problem even when he himself does nothing at all. A man's salary, local prestige and power are determined by the way he treats his local prob-

lems, not the comprehensive. Nevertheless, we repeat, in the long run none of us is really doing anything at all worth while if the comprehensive problem is not solved, even though some can achieve great "success" in the meaning given to that word by American usage.

I have been forced to this rather elaborate introduction because I fear many teachers of religion are so obsessed with the local problems that they may give no attention to the other kind which I here want to consider. They want to be "practical" and "specific" and by that they really mean, whether they know it or not, that they want to ignore the comprehensive problems and deal only with the local. We are not denying for a moment the importance of the local problem; we are only saying that we invite disaster if we ignore the comprehensive one.

Let me now state this wider problem which we have been approaching so cautiously. It is to find ways and means for imparting religious faith in the midst of a society where many diverse faiths compete for the allegiance of the student. Teaching and preaching a faith has been effective in the past only when one great historic faith dominated the scene for the individuals concerned. Teaching is ineffective when many competing faiths pull the individual this way and that outside the class room and in other class rooms.

Individuals and groups having diverse faiths are today so closely associated and interdependent that the shaping of life demanded by one faith is nullified by the shaping of life demanded by the others. The

consequence is that faith becomes ineffective in actual practice. It becomes intellectual assent to a doctrine with particular ceremonies attached but without much further practical consequence. Under such circumstances almost the only meaning of faith becomes peace and equanimity or other psychological consequence of entertaining a belief without applying it to the tests of observable truth and practice. This is deadly; it nullifies faith and destroys its substance. Prior to modern technology faith was of course often a mere formality but diversity of faiths did not produce nullification in practice to the measure it now does because individuals and groups having different faiths could be sufficiently segregated to put their faiths into practice without mutual frustration. Today this cannot be done. Technology brings us too closely together and gives too much power to opposing demands. We suffer from mutual frustration of faiths and this chokes the fountainhead of life's meaning.

The problem is not solved by uniting different ecclesiastical denominations and winning adherence to the same doctrinal affirmations. People within the same denomination, say the Baptist, have faiths demanding very different ways of living. Faith runs much deeper than institutional affiliation and doctrinal affirmation. This merging of denominations and ecclesiastical institutions has its own value; we are not opposing it. We are only saying that it does not solve the problem here under consideration.

Both secular and religious faith today is frustrated by the consequences of technology for the reason mentioned. When faith is frustrated the ruling propensity and deepest current of life is blocked because that is what faith is. When that happens people go one or other of two ways depending on their psychosomatic constitution. Either they cease to have any ruling propensity, become vapid, passive, sheep-like, without zeal or passion for anything; or else they become destructive and begin to plot and strive to destroy the persons or social institutions that keep them from living in depth and power.

Many today are saying, and rightly saying, that all "true" Christians (meaning their own group) are united at levels so deep that great diversity can be permitted without mutual nullification. But no man with any realistic understanding of our times would say that such groups are ever more than a small minority of the totality of men who must live together. Also, there are many such minorities of "true" Christians (strike off the quotes for your own group), and they destroy the effectiveness of one another as much as any other opposing groups.

Let us now go back to defend a proposition we made earlier. We said that a teacher of religion might teach with great power in his own class room and institution and yet his own work come to nothing if this comprehensive problem is not solved. This is so because, so long as we have diversity not undergirded by deeper levels of mutual support, other teachers will teach contrary faiths with much the same power as the first mentioned, with the following consequences: (1) multitudes who would be swept into one or another of these diverse faiths if it alone prevailed will have no faith at all when confronted with such diversities because the same zeal and justification displayed by different faiths nullify the truth and importance of all of them to the mind of the outside observer. (2) Each will proselytize from the others and in innumerable ways undermine and sap the strength of the others with zeal that might go to any length. (3) On the other hand, many adherents of these opposing faiths will have their zeal and conviction drained away by continuous and close association with many people who do not share their faith.

All this can be summed up in a proposition already made: A society equipped with modern technology cannot be splintered into diverse faiths that have profound and compelling power to shape the life of man because technology enables each group having a different faith to nullify the way of life demanded by the others. A society

equipped with technological power like our own must either have a common faith, at least for the ruling agencies, or else have that kind of toleration for different faiths which saps all the vitality, power and significance of any one of them, *unless we find a third choice.*

We have come to associate democracy with freedom of worship and that has been interpreted to mean that any individual or group can have any faith he likes so long as he does not interfere with the other fellow doing likewise. For a certain period that was practicable and practiced. But democracy of faith in that sense is like the democracy of old fashioned capitalism; it could be practiced only until technology became so powerful that mergers were unavoidable if faith-power and productive power were not both to be throttled. Technological interdependence makes this necessary in both cases. However, the unification of diverse faiths is a much more difficult and profound problem than the bringing together of diverse specialized processes to produce an automobile.

What can be done about it? Two things can be done. One is to allow and even promote measures that will drain away the vitality and power of all faith so that people will be able to live together like sheep with a passive tolerance that has no driving conviction about anything except safety, comfort and an easy-going kindness toward everybody and everything so long as it does not disturb stagnation of existence. Aldous Huxley in his *Brave New World* has shown us how this might be done. It will require a great increase in the power and authority of controlling central agencies but if we are thorough and consistent in following this alternative it might be accomplished — at least for a time. But such a way out means the extirpation from the roots of life of all genuine religious faith. Since teachers of religion are concerned to deepen and spread religious faith, this solution of the problem is closed to them.

There is one other way out and it alone

can carry religious faith with it. There is something at work in the midst of human life which creates and shapes the organization of individuals each in his own uniqueness but also each in support of others at levels deeper than conscious awareness. Of course this mutual support can also be conscious but it must be deeper than consciousness if it is to be as powerful and deep as it needs to be. This something is a creative social process analyzed and described at some length in *The Source of Human Good*.<sup>1</sup> It is always present where human beings are and is always working. But under some conditions it works with vastly more power, freedom and depth than under others. The problem is to find out the conditions that release its power in our midst, then set up these conditions and keep them in repair, always modifying as circumstances change. Many of these conditions we already know because they are embodied in all the great moral traditions and perhaps nowhere more fully and clearly than in the Christian. But the relation of these social conditions and moral principles to the creative social process, and the nature and work of this process itself, have not been commonly recognized.

It is impossible in so brief a compass as this paper permits to describe this social process with any adequacy but we must try briefly to indicate its nature.

When the human organism reacts to its environment under proper conditions a miracle happens: meaning is born. Meaning is a structure of interrelatedness pertaining to events of such sort that when a few of these events impinge upon the organism the individual can know and even feel what the other events have been and will be so far as they belong to this structure. For example, I hear footsteps. The sounds are events impinging on my organism. But they are more than events; they are signs. They have meaning. They mean that Jimmy is coming home after the war — Jim whom I have not seen for five years — and I can

1. *The Source of Human Good* by Henry N. Wieman, University of Chicago Press, 1946.

feel the joy of his presence and the quality of his personality in those footsteps because of their meaning. Meaning is what unites us as human beings at levels deeper than consciousness when the same meanings sustain and inspire and shape our lives and give direction to all the resources of organic response within us.

The problem of human living is to create meanings of depth and power shared by millions throughout hundreds and thousands of years. In fact, such meanings are created and shared by all men; that is what gives us our common humanity. We are able to recognize another organism as human when it responds to some of these meanings which all men have in common. In such case we would call it human even if its external appearance was totally different from ours. But the problem is to make this system of meanings shared by all men more rich, deep, compelling and comprehensive. How is that done? This brings us to the social process above mentioned.

The marvelous thing about human beings is that they communicate meanings to one another and thus create a system of shared meanings. Of course, a great deal of communication is merely bandying about a lot of trivial meanings which we already have in common. Such communication is not creative. Communication and all human interaction becomes creative when it generates new meanings shared in common. Most of all it is creative when these new meanings have that power and depth which give direction to the whole current of life and determine a man's faith. Such meaning came to Paul on the road to Damascus, for example. But it would never have come to Paul if he had not been in creative intercommunication with the followers of Jesus.

Here we have the social process we are talking about. It is creative intercommunication of meaning from person to person, from group to group, from age to age. It is, we said, going on all the time at some minimum level else we would not be human. But great barriers are reared against it — barriers of prejudice, barriers of pride and

prestige, physiological barriers due to malnutrition, glandular deficiency, political barriers . . . . the list runs on.

But there is one barrier more important than any other. It is a predisposition of personality and can be stated thus: Does a man live primarily for the sake of the meanings already established as grooves in his psychosomatic personality or does he live primarily for the creative transformation which widens and deepens the body of meaning which all men can share?

This problem of human living, never so imperative as today, can be stated thus: How bring each individual over the hump *from* that way of living where his established meanings are primary *over to* that way of living where creative communication of meanings is primary? This should be the outcome and purpose of education. It should also be the outcome and purpose of art, religion, love, friendship, industry, politics and all agencies that seek to save man from the fate that threatens him — the fate of trivial uniformity or destructive conflict.

When we move in the direction of bringing all human life under the dominion of creative intercommunication we move toward the goal of history, I venture to assert. This delivers man not only from the dominion of brute things into the realm of meaning, but also delivers him from the dominion of achieved meaning over into the control of that creative process which magnifies the meaning of life in range, in vividness of quality, in richness of content and in depth of control over society and over the mind and body of the individual.

Once this level of life is attained (but not before) the spirit of man can be nourished by breakdown, failure, disappointment, loss and suffering as well as by their opposites because these negations of life throw a man back more completely into the power and keeping of creative transformation. These negations will not throw any man back into the keeping of this creative might unless he has already learned to turn to it

for recovery and for help in time of trouble. But if he has learned to find his security here, he can triumph in breakdown, loss and failure as well as in growth, enrichment and success.

The creative social process that works in this way when obstacles are removed, especially those within the individual personality, cannot be further analyzed and described in this paper. Many will doubt and question everything we say about it, but if they do, they might at least inquire and find out more about it.

If there is such a social process as we have described, namely, creative intercommunication, we have here a plain matter of fact that need not be mixed up with anybody's faith nor require any change in faith so far as that faith reaches beyond society and history. It is only necessary to recognize this fact for what it is and do the things that must be done in respect to it. The fact is that a social process is at work in our midst which creates *diversity along with mutual support* and drives out *diversity of mutual frustration and destruction*. For the sake of the preservation of our several faiths and for the effectiveness of all we do, not to mention our continued existence as human beings, we must deal with this fact, no matter how secular it may be nor how alien to all divinity. If some few should think

of this process as God or the work of God, surely we shall not exclude them from cooperation with us, when the danger is so great and the need so imperative that we work together to provide the conditions necessary to release the creative power of intercommunication.

There is a way by which we can pass into a world far better than the present, but we cannot do so without meeting the conditions required to release the effective working of the social process that creates diversity undergirded by depths of mutual support. Otherwise we drift, some into mutual destruction and some into the trivialities of sheep-like conformity.

Let us summarize the comprehensive problem of religious instruction as it stands over and above the local problems. It is to get teachers of religion with all their diversity of faiths to unite in the effort to impart to students the imperative importance of providing conditions that will enable the creative process to do its work more effectively. If this is not done, no faith of power can survive except by driving out the others and becoming the one authoritarian coercive power in the world. A faith that hopes to win such authoritarian control over all the rest of us may not cooperate in this endeavor. All others will if they see the danger and are intelligent.



## VII

# THE STUDENT AND THE Religious Curriculum IN A CATHOLIC COLLEGE

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THE PROBLEM before me is not easy. It will require an explanation of the curriculum of Religion in a Catholic College and some attention to the student who takes these courses in Religion. The difficulties arise from two sources, first the non-Catholic College administration whose Religious Curriculum is the product of an entirely different approach to the problem and second, from the Catholic College administrators who may think that the matter has not been properly presented, that some points have been overlooked, that great stress has been laid on only the minor phases of the problem. I make no claims to speak for the Catholic Colleges of the country. My views and my practice, together with those of my Faculty, govern the problem here at St Joseph's College for women. For the non-Catholic Administrator I hope it will be informative and for the Catholic College Administrator I trust it will prove confirmatory evidence for his own practice.

The Catholic College of the Liberal Arts is founded upon the principle that Religion as a subject enjoys a preeminent place for several reasons, first, because of the subject matter which is God and second, because it is concerned with the most important duties of human life, duties which though carried out in man's present existence, have an eternal effect upon his immortal soul. The Human Being is conceived as a personality who lives in, works in and dies in a great

universe of wonder where beings unseen as well as seen have reality, of which One is the greatest, God. He has learned something about this personal God by the time he reached the College level. Here he will learn more. He will learn in a way that is commensurate with his present intellectual development, he will purify his knowledge and will satisfy, as far as he possibly can, the eternal questioning of his mind.

You see, then, that Faith is fundamental and exists for the majority of our students and where it is lacking in any, the student is generally an exception.

What does this Faith embrace? The fundamentals, belief in a personal God, in the Trinity, in the Incarnation and the Divinity of Christ. The Religion Courses become an inquiry into these subjects, an intellectual approach to their meaning, an investigation into the reason of their claims and a discussion of all points in the subject matter. Can this Faith be checked at the door of every class and picked up on the way out by every student? Unfortunately, it is not as easy as that because it has become part of the student, an integral part of him, a belief that in general implies that there are some important truths I do not know and could never know by myself but which God has taken the trouble to reveal to me and from these truths which He has revealed there are others deduced by mediate reasoning.

What of the student who lacks the Faith? He is in no way handicapped by the matter presented in class. His mind can evaluate claims, can seek evidence, can come to conclusions and in general be as competent a student as the one who holds this gift.

To put it into condensed form, the Courses in Religion attempt to offer to the student a correct and mature appreciation of what it means to be a Christian. These Courses endeavor to show that the claims of Christianity can be established on the basis of reason.

Up to this point I have explained the Courses in Religion in relationship to the students for whose benefit they are given. We may ask how they fit into the general picture of education in a Catholic College. I have tried to point out in what has gone before that Religion is a very important matter to a student in a Catholic College because it affects him so personally. Of all the subjects he takes in College it is the one that should impress him the most, that should have the greatest influence upon his behaviour. Some subjects of his college courses have a speculative interest for him, a broadening influence, a lengthening of his horizons and through the crucible of his mind and his affections, a benefiting of his personal and social life. But Religion goes right to the heart of the matter and puts his relationship with God, his family, his State and his Church upon a two-term, direct basis, you and I, whatever that you may be.

In the remaining Courses of his curriculum, religion has no part, with the possible exception of History, where religion in the form of the Church has played a tremendous role. These courses have their own matter to investigate, present their subjects in their own way, and justify their laws and theories without the aid of religious truth. This applies also to the courses in Philosophy which have no place in the department of Religion. Philosophy is an inquiry into

ultimate questions with the use of right reason alone. These philosophical courses are expositions of the Scholastic system and historical reviews of the development of human thought from the centuries before the Christian Era to the present day but they can not and should not be confused with the Courses in Religion which, though they are apologetic in character, are ultimately based upon the authority of God teaching.

It is hard to believe that an administrator of any Catholic College will disagree with what I have said. He may disagree with me on the means by which this program is to be carried out. In the College where I am Dean, the Religion Department requires every Student to take the following Courses: The Moral Law; Dogma, Liturgy and the Sacraments; Christ and His Church: Foundation of Catholic Belief; Christian Marriage. The first three Courses are two hours per week for one semester, and the last two are one hour per week for one semester. To their required Courses a Student may add as electives, Canonics (a general introduction to the Old Testament) and Textual History and Appreciation (General Introduction to the New Testament).

One can see from the listing of the Courses that any student obtaining a degree from this College will show at most 10 credits in Religion of which eight will be required and two will be electives.

All administrators of the Curriculum in Catholic Colleges would be pleased to increase the number of Courses in the Religion Department but they find that it is necessary for them to abide by the rules and policies of the accrediting agencies. The Colleges are generally agreed and the agencies, I think, have approved, that there should be 120 credits of College work acquired by a student before a degree is granted to that student by the College. Nothing is said about the distribution of these credits over the various subjects and there may be a case for us of the Catholic



Colleges if we wished to include in these 120 credits more courses in Religion. However, we are sure that it was not the intention of those who formulated this practice to include the subject of Religion and that they intended that that sum of credits be acquired in what we will call secular subjects. Most Catholic Colleges, therefore, require more for graduation than the 120. Here at this College we require 128 points, the extra eight points are the points for the courses in Religion. The reason is quite apparent. Many of our students carry their studies over to the graduate level in non-Catholic Universities. In order that there may be no question about the content of their courses on the undergraduate level, the credits for Religion are accumulated over and above the required 120.

No conflict exists here in the State of New York between the Catholic College and the University of the State of New York which grants the Charters to the Colleges and Universities existing and operating within the State. In the Constitution, By-Laws and Directives of the University, nothing is said about Religion with the exception of the prohibition for the use of State funds, in whole or in part, for any school under the control or direction of any religious denomination. As long as Catholic Colleges and Universities fulfill all rules and regulations laid down by the University, each College and University forms its own program of studies and for confirmation looks to the Accrediting Agencies and the practices of other Colleges and Universities in the Country.

Some attention may be given the content of these courses, now that an explanation of the credits and hours has been offered.

A short while back it was indicated that though all Catholic Colleges, Administrators and Faculties, would agree on the general objectives of Religion in the College, all would not agree on the means to be used to attain these objectives and the discussion of means offers the problem of what courses are to be selected. In a general way all Catholic Colleges state that a student

should have knowledge in the moral, dogmatic, and Liturgical field of the Catholic Faith because that student will be expected as a Catholic to live up to his duties which, as the reader probably knows, are more numerous and exacting than those for a non-Catholic. Their province is not only the speculative reason of man but the practical reason as well.

It is at this point that the Catholic College in matters of Religion stands very much alone. The Catholic College maintains that there is an objective order in the moral, dogmatic and Liturgical aspects of Religion which one must learn to carry out one's duties as a Catholic. Morality, for example, is not relative. There is a standard of living which is objective, laid down by God and taught by the Church, the reasonableness of which can be appreciated by teaching, by discussion, and by reading. The student is expected to live the life of a Catholic as well as know what a Catholic holds and believes. Besides living the essentials of Catholic belief, he must be given the opportunity to draw upon the teaching of the Church to enrich his life here and reach his goal hereafter.

Many subjects may be offered in the Courses in Religion but since we are limited in the number of credits that a student may have in the final summation of his marks, there must be some selection made on the basis of importance. It is rather trite to say that first things come first but here it applies in inexorable fashion. The student's needs for life determine what his courses will be and in the estimation of Administrators of Catholic Colleges and of the Faculties these are the courses which will help him to live his life as a Christian.

Some surprise has been expressed by the Religion Department Personnel of non-Catholic schools at the content of courses given in the Catholic College. As one expressed it, "Catholic classification tends to limit religion to the function of the clergy before the Altar." It is clear why such courses would create wonder if they con-

sisted in knowing solely what a clergyman is doing at a certain place on a certain occasion. But this is not a true representation of these courses. The student is not excluded from these activities. Although he is learning something about a liturgical function, he learns because as a layman he is expected to be part of that function and he should know what he is doing. If the teaching of religion in our Colleges is making only good spectators of our students, then we might well give them up. If they are making of these students more active as well as intelligent participants in the functions of religion, then we feel we are accomplishing something. For us Christianity is not a theory to be proved but a life to be lived on the intellectual, moral and liturgical planes.

We would like very much to offer courses in the Religion Department in the Philosophy of Religion, Sociology of Religion and Comparative Religion. (At the present time a course in Comparative Religion is given by one of the members of the Religion Department but not for credit. A group of twenty-five students attends these classes week by week because of interest in the subject.) We are limited however, and we must offer those courses first which in our estimation are the most important. I can see that for one who is not conversant with the Catholic Religion this will be hard to understand. Catholicism approaches man on all levels of his existence, his intellectual, his moral, his sentimental, his emotional and sensitive sides.

The problem of the transfer of students from one College to another College is, in some ways, a perplexing one. When the student transfers from one Catholic College to another Catholic College there is a strong probability that the student's credits in Religion will be accepted because in a general way these principles which I have outlined prevail in all Catholic Colleges. The student's record is studied very carefully; the catalogues of the courses of the College where the student attended is studied and if the courses are approximately the same

as those demanded in the new College, the full credit is given. I have found generally that if a student from a Catholic College enters here as a transfer student, about seventy-five per cent of her credits in religion are accepted.

When a student transfers from a non-Catholic College to a Catholic College, the student has nothing to offer for the required subjects and therefore cannot be granted credit for religion courses which do not carry out the principles which have been outlined. By the same token, we cannot expect the non-Catholic College to grant credit to the student who transfers from the Catholic College if that non-Catholic College conducts its department on a different set of principles.

As you notice, I have said nothing about the University level because I can speak only in a general way about the courses offered on the University level. There are courses on the University level in the Philosophy of Religion, and the History of Religion. I cannot say what the practice is in such institutions where students transfer from another University. In the term University, I am not including the Seminary which is an institution teaching subjects on the graduate level but where the subjects in Religion are of a very special nature. Transfers, however with full or partial credit from one Catholic Seminary to another Catholic Seminary are quite common.

It is quite apparent to the reader that my treatment of this subject has offered no solution to this problem of the transfer of students and the effects of such transfers upon their credits in Courses in Religion. I do not believe any solution is possible. The causes of this conflict are very deep, involving more than terminology, theories and methods. My task has been to present the view of the Administrator of a Catholic College and to expound the philosophy that serves the practice in the Religion Department of Catholic Colleges. I hope I have succeeded in presenting it clearly. That I have been convincing is more than I can hope for.

## VIII

# ADMINISTRATION OF RELIGION in Colleges and Universities

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**I**N THE JANUARY 1940 number of the North Central Association Quarterly the framework of objectives of one college are recorded:

1. "In a universe built up of like materials which undergo like changes under like conditions, upon a tiny changing planet.
2. Many forms of life have evolved, including man.
3. Man possesses a complex and highly integrated organization.
4. Living in society with other men, he tries to understand group life, to adapt himself to it, and to mould it to his needs.
5. He has achieved effective forms of thought and of the communication of thought.
6. He learns to enjoy the beautiful, and, so far as he can, to create the beautiful.
7. He strives to understand the sum total of life, and to live with reference thereto."

Dr. Alphonse M. Schwitalla comments as follows: "Each member of the faculty is familiar with this framework and around it have been built 196 session courses with 161 semester courses in 24 different fields of knowledge to satisfy the needs of some 1,800 students. A formulation as beautiful and unified as this, should scarcely be open to criticism, yet this very college draws the inspiration for its objectives from the intention of the founder who more than a hundred years ago desired to offer 'the maximum of spiritual benefit to a perishing world' — so that teachers and students 'might to the utmost bestow of their possessions for the spread of the kingdom of God.'"

"If the framework of the objectives had been extended just a trifle higher to include at least the mention of God, the Creator of the universe, and if the foundations

had been laid just a trifle more deeply to include at least the obligations and responsibilities included in creatureship, we would undoubtedly have a formulation which would harmonize fully the intentions of the founder more than a century ago with the purposes of the school at present and which would at the same time more completely justify the philosophical, religion, and social fields for which as a matter of fact, the formulation affords too little justification."

Three specific types of higher education engaging annually a total teaching staff of about 121,600 and 1,403,000 students, have set forth aims similar to those stated by this one college:

### I

*The Church-related College* is a type. Upon mention of the Christian college our thought turns away from the older institutions of the Atlantic seaboard to the Ohio valley, the central states and the hundreds of colleges scattered in state after state to the Pacific Ocean, south to the Gulf of Mexico, and north to Manitoba. Here are the teaching agencies through which a determined Christian ministry projected higher education into pioneer settlements and sustained the aristocracy of the human intellect in the otherwise unsystematized thought life of America. The eastern colleges of the Atlantic seaboard usually more remote from the direct influence of the clergy, but continuously loyal to the Judeo-Christian concepts and aspirations, have held before their younger associates in the

Liberal Arts, an ideal which in itself may have gone farther than any other silent influence to make our democratic political institutions powerful agents of religion.

This initial type, founded, and perpetuated either directly or indirectly by Christian Boards of Education, is always free to make worship, pastoral advice, and commitment to the religious life intimately a part of the educational method. Religious education, second only to the teacher-student engagement in classroom, library, laboratory, and study hall, goes forward as a constant ideal. The silent unity within the total pattern provides "The Religious Situation." Student religious interest usually finds its expression in an organization which approaches that reported by Dean Wick. (See pages 65-69.)

## II

*The Independent University* was founded to guarantee a higher education which would attempt to provide universal learning, in so far as that could be possible. The incorporating statutes impose few if any limitations upon the range, method, or program of the institution. In as much as the endowments have been built up from generous donors, the trustees are free to provide support for such education as their faculties suggest. Those faculties, therefore, have been the founders of an unwritten code of scholarship and educational conduct. It would be difficult to estimate the immense service performed by such central agencies of exploration, teaching, and religious devotion. A steady stream of selected young minds have been flowing into these universities, and a vitalizing strength of informed purpose, dedicated to truth, has been going from them through the years. Here is academic religion at its apex of service to American life. Like life itself or beauty or truth, that service to our university-trained citizens seems inexplicable. It could not have been purchased nor even planned—it just is there, a growing reality; the cultural dynamic making us what we are as a people or shall become.

Within these institutions there can go forward a sweeping educational diversity. In such an enterprise the chapel may or may not be an institution, and a few central persons may or may not be called a faculty in religion, but the students and professors go about their mental disciplines blessed by the nobility of a radiant faith, God immanent, as it were. Therefore, certainty prevails. Research, also, that turning of fresh hypotheses beneath the white light of free minds, is at its best in such a climate.

## III

The third type is the *State University*. Unlike the other two, this type of higher education began its work under limitations peculiar to the United States of America. In these institutions the separation of church and state introduced a bifurcation of knowledge from which we have not yet fully recovered.

However, the state colleges and state universities, functioning both as a center of learning and a technical training headquarters for professional talent in the middle and far west, have become one more solid assurance that a democratic people can develop its own leaders. In spite of their limitations imposed to evade sectarian emphasis in religion, these centers of learning have grown steadily and earned for themselves a distinctive place in the culture. What is more significant for this symposium, during the last quarter of a century they have attained the patronage of religious families and won the devotion of many ardent churchmen representing various faiths in our society.

In some states, more Presbyterians are being educated at state centers than at the Presbyterian college of that commonwealth, more Catholics, Congregationalists, Baptists, and Methodists likewise patronize such educational institutions than attend their respective colleges in the states concerned. Science laboratories and the professional schools such as Agriculture, Engineering, Law, and Medicine, having derived rather large budgets from taxation, largely

account for this patronage. Because of strong leadership, these situations, always the occasion for academic tension between the colleges of the church and the colleges of the state, have arrived at understanding and educational cooperation.

To understand the striking similarities between the privately-supported and church-related curricula on the one hand and the state universities' curricula on the other we need to recall a paragraph from Professor Clarence P. Shedd. "The founding fathers of state universities were deeply religious men. For many years these institutions had the same religious provisions as their neighboring privately-supported colleges. There seems to have been among our people a public resistance to any complete separation of religion from education in our state colleges and universities." From the types<sup>1</sup> let us turn to recent findings as to subject matter.

#### Report of Survey

A fair cross section of certain curricular phases of our findings in a current study of higher education in twelve states can be observed in the attached table.

TABLE I

CLASSIFICATION OF UNDERGRADUATE COURSES  
(A study of the curricula of the 136 colleges and universities in the states of Pennsylvania, Illinois and California, 1941-45)<sup>2</sup>

Type of Course	Semester Hours	Per Cent Of Total
1. Religious Interest .....	1,259	21
2. Biblical Literature .....	1,135	19
3. Doctrinal and Philosophical .....	755	13
4. Religious Language .....	626	11
5. History of Religion .....	609	10
6. Ethics and Social Religion ..	528	9
7. Religious Education .....	333	6
8. Comparative Religion .....	257	5
9. Worship and Religious Arts ..	214	4
10. Seminar, Research, and Reading .....	132	2
Total .....	5,948	100
(Junior Colleges Included)		

1. There is a fourth type — the Independent or Private Institute of Technology. This is a variant of the second or third types.

2. The Administration of Religion in Universities and Colleges by associates: Chas. M. Bond for Pennsylvania, Ernest J. Chave for Illinois, Herman Beimfohr for California. T. Scott Miyakawa, University of Michigan Research Assistant.

We can illustrate courses of religious interest: Franklin and Marshall College offers Introduction to Religion, English Bible, Religion of the World, Religious Education, Psychology of Religion, and Philosophy of Religion as the religion curriculum but reports under the caption religious interest "New Testament Greek" and "Renaissance and Reformation" offered in other departments.

Thus the range of academic opportunity to study religion in these three states, shows variation both between the type of institutions and within the types themselves.

A discussion of the curriculum in Religion, farther than to offer this table as to classifications, lies beyond the scope of this paper.

#### How Many Study Religion?

Of the 136 institutions, the 102 colleges in the three states there were but 507 course registrations for each one thousand students. In the case of the *Church-related colleges*, of which there were 66, we found 984 course registrations in religion per one thousand. However, in the 25 *public colleges* there were but 85 registrations in religion per one thousand.

The ratio of registrations in religion is lower in the universities than in colleges. Partly this low registration is due to the small range of privilege to elect a course of cultural type on the part of the students in such colleges as engineering, pharmacy, or commerce. The 14 *church-related universities*, including such institutions as Swarthmore, Loyola, and Southern California report but 320 registrations per thousand. The 6 *public universities*, including Pennsylvania State, Illinois Normal University, and the University of California at Los Angeles as would be expected, have still lower registrations in religious courses. In these institutions the number of registrations in religion were but 41 per one thousand students.

Then we found in the 71 junior colleges in these states but 29 religion registrations per thousand students. In arriving at these facts the 9 *church-related junior*



colleges rose to 529 registrations in this field per thousand students while the 51 public junior colleges dropped to less than one (0.7) registration for every thousand students. That is, the 53,819 junior college students were farther from a religious education by means of courses than students in any other type of institution.

We are aware of the rejoinder always made that courses, class assignments, research, and a critical study are not expected

mental and emotional equipment when a series of scholars surrounded by eager students pursue a systematic search in course fashion. Group thought week after week and concerted effort over carefully worked out assignments planned to cover the major facts, if not to exhaust the subject within the range of a course description, constitute higher education.

The issue we would like to emphasize is that of patronage or participation and to call

TABLE II  
CURRICULUM AND STUDENT REGISTRATION IN COURSES OF RELIGION AND COURSES OF RELIGIOUS INTEREST IN THREE STATES<sup>3</sup> FOR THE ACADEMIC YEARS 1940-41 AND 1941-42

Type of Institution	Number	Affiliation	Hours Offered	Hours Required	Religious Registration	Total School Enrollment	Religious Registration Per 1000 Students
UNIVERSITY	14	Church-related	800	89	8,872	27,684	320.3
	7	Private	604	1	3,808	45,383	84.6
	6	Public	305	0	1,950	48,015	40.6
Total	27		1,709	90	14,630	121,082	120.9
COLLEGE	66	Church-related	3,530	546	28,965	29,446	985.2
	11	Private	409	20	4,330	7,707	562.3
	25	Public	119	6	2,109	24,922	84.3
Total	102		4,058	572	35,404	62,075	571.0
PROFESSIONAL AND TECH-NOLOGICAL	7	Private	23	0	101	10,239	10.
JUNIOR COLLEGES	9	Church-related	284	41	1,655	3,126	530.4
	11	Private	22	6	30	1,847	16.6
	51	Public	2	0	40	53,846	0.74
Total	71		308	47	1,725	58,819	29.3

to issue in religious belief, religious attitudes, or religious practice. We are aware that at the Princeton Inn Conference upon Religion and Public Schools, May, 1943, several competent educators championed the belief that formal religious education cannot produce religiousness. However, after one accepts his eloquent assertions as to what brings a person to be religious, the religious concepts are learned, the facts of religious history are systematized, the relevance of religion to affairs, to morals, and to culture can best be understood and the objectives of religion or of the religious community will be most apt to become a part of the youth's

attention to the educational distance we have travelled from the early Puritan Harvard and Calvinistic Princeton to the Vocational Carnegie Tech or the Civic Wisconsin or from the classical colleges of New England to the State Agricultural College of the West.

#### OBSERVE THE TRENDS

When we compare the curricula in religion offered by the three largest state universities in our sampling, namely, the University of Pennsylvania, the University of Illinois, and the University of California, we discover that though there is a traditional body of knowledge being handled within such courses as History of Religion, English

3. Pennsylvania, Illinois and California.

Bible, or Philosophy of Religion, yet there is little similarity of administration of religion. We search in vain for a religious education theory which will relate three great educational centers to each other or to their neighboring institutions. The question is can our Judaeo-Christian tradition ever serve the society or hope to vitalize our democratic way of life when its presentation constitutes the one discipline which is less than orderly? Other disciplines, such as mathematics, literature, and history can exhibit from university to university a coherent theory of knowledge, a specific educational order and a uniformity of administration. Not so religion.

The reason is inherent apparently in the limitations imposed upon the universities of the state, as to freedom from sectarian emphasis. In these schools are the growing volume of student enrollments. Actually, therefore, the sectarian manifestation of religion in the United States has comprised the discipline, and at the college and university level that social fact definitely weakens religious motivation. Because the University of Pennsylvania was a private institution developed as a charity agency and later adopted by the state, there has been freedom to create a rather complete curriculum in religion for undergraduates, thirty-two courses being offered, plus thirty-four courses for graduates, some of which are open to superior undergraduate seniors. The chapel sustains worship. This curriculum is supported also by an extensive Student Christian Association the structure of which will suggest the type of voluntarism carried forward with trained leadership.

At the University of Illinois, however, the curriculum itself includes but five courses. The various Foundations, Catholic, Jewish, Methodist and other Protestants offer courses by their own affiliated faculties.

At the University of California, we move to a third case. Neither the traditional academic departmental device used in Pennsylvania nor the Affiliated Foundations used at Illinois are in evidence. The University

of California uses the Area of Concentration method of administration.

These two Universities, Illinois and California, as at Pennsylvania, encourage the voluntary religious expression of students. At both centers the Young Men's and Young Women's Christian Associations, as well as seven Protestant groups with the Catholic Newman organization and the Jewish Hillel Foundation, carry forward worship, religious guidance, and socio-religious activities of great merit. The leaders of this voluntarism, in institutions of the U. S. now fully 2,500 in number, constitute a new type of campus ministry.

One of the questions which persistently runs through our minds is this—how can religious educators at one with general society free themselves from the traditional sectarianism? Scholars trained to university patterns or taught to understand the value of a professional group are sensitive to contrary demands. The university and its freedom of thought spells release, hope, challenge, and faith; but the demands of denominational religion, while eloquent about liberty, impose a crystallized pattern of association. Religion, a discipline, is encumbered by religion, a sect. If this "Mother of the Arts"—we caution reverently—is going to restore spiritual values to centrality, or lift faith to a place of commanding influence and power, that question must be answered by a positive religious education philosophy. Also, religion as a discipline must be implemented for current life within our state colleges and universities, so faculty and students will be able to see a desperate search for truth matched by spiritual interest, beauty of personality and high social performance.

#### THE STATE UNIVERSITY SITUATION

One could draw from the annual lectures of the various civic educators a series of convincing statements such as was voiced recently by President Robert G. Sproul of the University of California in a lecture at the University of Missouri:

"For my part, I believe that religion (not the sects) is basic to morals, central in our American culture, unique as a dynamic within the individual, able to save us from ourselves and lead us out into nobility. I believe that without religion we are forced to substitute weak conventions for permanent values and abiding standards; that, without religion, civilization with no adequate reinforcement for the great strains that come upon it must yield . . . to disintegration and decay. Believing these things, I believe also that the university which does not create in its sons and daughters a sensitiveness to the values of religion is likely to be a danger rather than a benefit to the state. Certainly it cannot serve its people as fully as it should unless it finds some way, as it has always done, to blend with knowledge and culture the rugged force of character and the spiritual power that give to these life and value. So only may knowledge become wisdom."

However, we cannot disregard the basic limitations which are set by the statutes. Allow us to quote from the California Code (Section 30)

"Neither the Legislature, nor any county, city and county, township, school district, or other municipal corporation, shall ever make an appropriation, or pay from any public fund whatever, or grant anything to or in aid of any religious sect, church, creed, or sectarian purpose, or help to support or sustain any school, college, university, hospital, or other institutions controlled by a religious creed, church, or sectarian denomination whatever; nor shall any grant or donation of personal property or real estate ever be made by the State, or any city, city and county, town, or other municipal corporation, for any religious creed, church or sectarian purpose whatever—"

We hasten to observe that these statutes are designed to limit sectarian emphasis and do not deal directly with religion as such. Every state or county or municipality has the right to determine what action shall be taken. The freedom of autonomy guaranteed to communities has been assumed by all educational boards and faculties. Thus a wide latitude for teaching religion is open for the administrators and faculties who can teach without sectarian emphasis.

Confronted by these limitations, implied if not imposed, administrators of state higher education are now taking one of three different positions toward religious education.

#### *Cultural Attitude*

One of the chief problems which seems universal is that of overcoming the lag in religious knowledge. Youth graduating from public high schools are far less familiar

with the broad facts of religion than of political science, history, mathematics, or chemistry. Not many faculties are sufficiently patient to provide an adequate orientation course in a subject of no vocational importance.

Two courses already well established to meet the need of freshmen and sophomores may be mentioned to illustrate this introductory work. One, the oldest of these attempts is that at Columbia University in New York.<sup>4</sup>

Because one western state university recently adopted the customary departmental method of teaching religion, we take the liberty of enumerating the courses used at the University of Oregon. In 1939 at Eugene, Oregon, courses in religion were developed as follows:

*Lower Division Course, Religious Foundations of Western Civilization* — An introduction to the history of our Classical Hebrew — Christian heritage of religious ideas from the earliest times to the present day. Also, *The Bible and Civilization* — A course open to beginners presumably to follow the one on Foundations. It is a survey of the Old and New Testaments plus the influence of these documents and how the literature has been preserved and re-interpreted from decade to decade.

*Upper Division Courses, Psychology of Religion; Philosophy of Religion; Religions of Classical Antiquity* — Theories of the origin of religion, animistic religion, Egyptian, Babylonian, Greek, Roman religions, religions of the Graeco-Roman world; Judaism and Christianity — History of the two religions, how they arose, the social conditions bearing on their development, their internal struggles, their beliefs; *Living Religions of the Orient* — Study of Zoroastrianism, Islam, Hinduism, Buddhism, Confucianism, Taoism, Shinto, and other living religions, with special reference to origins, organization, philosophy and sacred literature.

Supporting such an emphasis as is true in practically every well-developed college or university is the Student Christian Movement. Voluntary religious expression has a vital relation to such curricular work and to character outcomes. The first Student Christian Associations, the most systematically used voluntarism in these three states, are religious and educational. They were introduced into American higher education in the year 1858 at the Universities of Vir-

4. See page 77, Howard Howson's article.

ginia and Michigan. Both efforts were faculty sponsored. They were not led by the clergy, were indigenous with the campus and in each University partook definitely of the evangelistic spirit common to the pioneer religious life of the period.

This movement, having been creative both in religious lay leadership and campus personnel devices, can now look back on seventy-five years of achievement:— (1) Missionaries have been sent to every major people. For example, from the University in Ann Arbor no less than 416 graduates have entered religious callings or church professions, 25% of them having gone to twenty different foreign countries. The World Student Christian Federation, the Student Volunteer Movement, the World's Student Service Fund are of this movement. (2) Patterns of Religious Leadership in most state universities and colleges owe their origins to the Young Men's and Young Women's Christian Association as do similar voluntary religious activities in the independent universities of the eastern states and the church colleges across the country.

In our complex age the by-products of the YMCA and YWCA movement may be fully as significant to Higher Education as the direct product. Historically considered, the following university functions now performed systematically by university administrations were first undertaken by the Campus Christian Associations:

- (1) Organized Competitive Athletics
- (2) The Unions, Leagues, and Lobby Activities
- (3) Orientation Week
- (4) Centers for the welfare of foreign students.

In the voluntary aspects of campus life the students of Catholic higher education are led by faculty persons in local, regional, and general Sodality groups and conventions. From Mercyhurst College, Pennsylvania, we have the following comment:

"Christian principles are emphasized in all classes. The services common to the Catholic religion are held regularly. Students attend with little urging on the part of the Administration. The advantages of regular attendance are kept before the student body by the officers of the Sodality (a religious organization whose objectives are personal holiness, spiritual im-

provement of others, and the spreading of Catholic truth), with the result that, at all Chapel services, attendance is excellent. Interest is greatly stimulated, also by excellent sermons on the scriptures, every Sunday, as well as by courses in Thomistic philosophy."

Mundelein College, Chicago, Illinois, reports a Sodality including Catholic Social Action, Catholic Literature, Missions, and Eucharistic Our Lady's Committees.

In the main the attack of the Student Christian Movement on the socio-religious problems of student bodies has been at the point of student activities rather than by means of faculty statement of a philosophy of religion or of ideologies. While the movement has accepted without criticism the theism of the churches and spent relatively little time in rationalizing those practices or the position of the Associations, the average YMCA or YWCA secretary has been a high pressure humanitarian and could always be relied on to appreciate the humanistic values without giving offense to those for whom traditional theism was the only adequate statement of belief and conviction.

#### *The Affiliated Foundations*

Secondly, The Affiliated Foundations is proposed by some. Many administrators have yielded to the appeal of the ecclesiastical educators, on the border of the campus, and made a diplomatic agreement, a concordat, as it were. Through this treaty it is agreed that we, the state college or state university, will conduct general education, supplying all the expensive buildings, the varied staffs of professors,—Arts College, Medical College, Engineering, Law, Agriculture, etc. down to twelve or fourteen colleges plus Summer Sessions and Extension Divisions. In them we will reduce this matter of higher education to a means of exchange called "academic credit". Since we cannot teach religion, say these administrators, since that objective social structure called ecclesiastical expression—namely, the synagogue, the church and their priesthoods are so persistent and pastorally useful, we agree that you in the Foundations, chapels, churches, and Boards of Religious Education will have to assume what you desire and as a treaty become a Religion department in

affiliation. The treaty directs them to enroll the students of their own or other faiths, in basic courses of generally accepted merit. Then each student in a study of the subjects which we delegate to you for your professor-directors to teach, having earned certain academic credit, can pass that credit to the University Registrar or Dean in lieu of similar study and classwork otherwise required for graduation.

The School of Religion at the University of Iowa, Iowa City, and the Bible College at Columbia, Missouri, after twenty years of success, organically, ecclesiastically, financially and in the number of students who participate, stand perhaps as the finest examples of the affiliated faculty method at State Universities. The courses being pursued by a total of about eight hundred students at Iowa City, are:

#### First Semester '46-'47

Introduction to Religion  
Hebrew Language  
Christian Origins  
Jewish History and Literature  
The Protestant Faith  
Life Problems  
Life Motives  
American Religious Groups  
Religion in the Americas  
Readings in Religion  
Research in Religion

#### Second Semester '46-'47

Introduction to Religion  
Hebrew Language  
Christian Origins  
Jewish History and Literature  
The Protestant Faith  
Catholic Church from 1500  
Life Motives  
Religions of Mankind  
American Religious Groups  
Seminar on Interfaith Relations  
Readings in Religion  
Research in Religion

#### *The Area of Concentration*

Thirdly, The Area of Concentration Approach is promising both for the state universities and large independent universities.

Religion is a phase of life, these administrators and professors insist, and unless it functions in all human relations, its validity may be doubted. Dean Williard L. Sperry of Harvard Divinity School comments: "The situation, so far as instruction in religion is concerned, is a complicated one. We have no Department of Religion, and there is no inclination to organize such a department, in spite of the precedent set us by other institutions. It is our conviction

that 'religion' is primarily a quality of life, not a content that can be weighed and measured, — furthermore; that to departmentalize religion is to misrepresent it. So far as subject matter for courses is concerned we prefer, therefore, to have it handled under the various relevant departments; philosophy, history, literature, the social sciences, etc. In such courses we undertake either (a) to state and interpret facts which have commonly borne the designation 'religious', or (b) to try to evoke some religious meaning from facts often called secular."

This indirect acceptance of religion, by some is epitomized as a way of graciously escorting the Deity out of His own universe. We do not so view this realistic approach. Faculties who know what a Judaeo-Christian culture should be like, can bring to their own deliberations and to students a seasoned will to have the most central truths in our knowledge and the noblest of our behavior prevail. Such educators who are also seers will plan curricula and so implement them that from generation to generation higher education will issue in wisdom.

The method expounded by Professor Bower (page 74) was used by the University of Michigan in 1938, grouping the courses as follows:

#### Courses Bearing Upon Religion as an Aspect of Civilization:

Anthropology — three courses  
History — four courses  
Oriental Language — two courses  
Natural Science — one course  
Philosophy — one course  
Sociology — one course

#### Courses Bearing Upon Religion as an Aspect of Thought Relations:

Biblical — three courses  
English — two courses  
Greek (N. T.) — three courses  
Natural Science — four courses  
Oriental Language — five courses  
Philosophy — four courses  
Psychology — one course

#### Courses Bearing Upon Religion as an Aspect of Social Relations:

Education — two courses  
Psychology — four courses  
Philosophy — three courses  
Sociology — six courses

In 1942 the University of California at Berkeley adopted the Concentration plan and now announces the Area of Religion and Ethics as follows:

"Students interested in the study of religion, either from the standpoint of liberal education, or of preparation for the ministry or some other



phase of religious education, may select a major in one of the departments germane to the purposes of the student, or they may propose an individual group major, or select a suitable combination of courses under the General Curriculum.

"Courses appropriate for such purposes may be found in a number of departments, such as Anthropology, Classics, Economics, Education, English, History, Oriental Languages, Philosophy, Psychology, Semitic Languages, Social Institutions, Social Welfare."

In 1945 Walter J. Homan, Dean of Personnel, San Francisco State College, reported after a survey that none of the California state colleges had a department of religion or a religion degree program, altho several offered pre-theology curricula. All six of the colleges surveyed gave some credit for general courses in religion. Five of the six did not give credit for sectarian courses. One gave half credit as elective. Five of the colleges did not give credit for courses in Religious Education. One gave half credit as elective. Four of the colleges stated definitely that credit for "other courses" in religion was not given. In the evaluation of credit for courses in religion, four of the colleges consulted departmental chairmen, deans or college or university where work was taken. If courses were taken in an institution, accredited by some agency, four of the colleges were more inclined to grant credit. Five of the colleges gave elective credit for courses in religion. Four of the colleges gave credit for courses in religion, in departments which offered similar courses.

Dean Homan drew the following conclusions from his survey:

1. "It is common practice among the state colleges to give credit for general courses in religion, transferred from other institutions. Such courses are limited to titles as: The History of Religion; Philosophy of Religion; Psychology of Religion; A Comparative Study of Religion; and The Bible as Literature.
2. Credit is not given for courses of a sectarian or religious education nature.
3. In general, courses in religion, transferred from other institutions are used as free electives. However, in some cases the courses are counted in a major or in a minor, or elective credit in departments which have similar courses.
4. Since four of the state colleges offer courses in religion, a precedent is established."

Dean Homan made the following recommendations on the findings of the survey:

1. "The state colleges might well offer courses in religion, of a general nature as free electives, or as a part of major or minor electives by such departments as; English, philosophy, psychology, history and sociology and other social sciences.
2. Courses in Religion could cover such fields as:
  - a. The Bible as Literature
  - b. Comparative Study of Religious Literature, or Great Religious Literature
  - c. Philosophy of Religion
  - d. Psychology of Religion
  - e. Great Religious Personalities
  - f. Comparative Study of Religion
  - g. The History of Religion
  - h. The Bible in Contemporary Life
  - i. Religion in Contemporary Life
  - j. Religion and Ethics
  - k. Principles and Methods of Religious Education.
3. Courses in Religion must be on a par with other subjects in scholarship, requirements, unit value and examination."

Here, then, is the Area of Concentration plan, a current educational means appropriated for a religious education and cultural purpose within a university. It is a means for presenting religion on its merit, a phase of culture. This plan separates academic teaching and research from the pastoral group leadership of denominational leaders, preserves for the university the responsibility of religious education, and challenges a series of departments to deal with religion. When the philosophy department, the psychology department, the history department, the literature department, and others must each present religion as viewed under its discipline, religion will not be placed in a competitive position nor placed in the hands of a professor or two, themselves scholars, but compelled to sacrifice depth in order to be broad, varied, and diverse.

#### ADMINISTRATIVE COHERENCE

There are three cautions necessary here.

- (1) The faculty or administrative staff member who becomes responsible for religion in a university must have status academically, status administratively, and status in student-affairs. Such leaders will be hard to find, but higher education can find what is necessary for the presidents of universities

and deans within universities actually mean what they have been saying when they appeared before legislators or among federal agencies and they have held high the function of higher education in a democratic state which is athirst for constructive world order.

(2) Student Personnel or student counseling in matters of personal religious living is a major duty. Within every staff some central person who is adequately trained and quick to understand student youth should have the major assignment of the development of the spiritual and religious life. If this can be the president's task, then assistants who have time enough to be available could meet the demand. Usually, however, this high office will not be performed unless some member of the staff carries the duty. He will be named Religious Counselor, Chaplain, or Adviser, and be a member of the total counseling staff. One university gives the following charter to such an office: "(a) The university will seek to understand the problems of students in a state university and to improve the facilities for the spiritual development of students. (b) The Counselor in Religious Education will be available daily to confer with students upon personal and religious questions and be a member of the student personnel staff, and (c) he shall be the contact person between the university and all religious agencies and an adviser to the university in religious matters."

(3) Professional Ethics in every professional college is a major responsibility of a university. Each profession has a code, a statement of the ethical ideals of the discipline. Unless the university offering him his training in Law, Medicine, Engineering, or Education re-examines that code both as to its meaning in the culture and as to its practice in our common society and places its faculty upon the side of the ideal in every phase of the profession, many students will take their degrees, enter into internship and proceed into active use of the learning acquired without a consciousness of the obligations, privileges, and higher meaning of

the leadership being undertaken.

Why should not some member of the president's staff be assigned the duty of meeting faculty committees in the various professional colleges within the university semester after semester? To design methods by which both faculty and alumni as well as the great leaders of each profession shall challenge each succeeding class with the ideals of that particular profession would be his work. Incidentally, to formulate and teach the dangers to human society where members of the profession fail ethically would be the correlative task. We see this as a phase of religious education at university level.

#### FINALLY

Our separation of church and state makes it necessary for us to station within the universities technicians in spiritual growth to conserve religion on its merit. Otherwise, the more each sect teaches its own principles and continues its peculiar form or its present particular insight, the greater the withdrawal of the young scholars. An intellectual recession is discernible not only in England, South America, and the United States, but throughout the educational centers of the world.

Internationally, peace education and religious education therefore are impotent. In the United States we have interwoven this recession through the habit patterns of a young and powerful people. As a result, the value side of education, the cosmic orientation phase of man's existence, the appreciative cohesion from aesthetics, the responsibility connotation of freedom, the explorative reach of democracy, and the soul-certainty of western leadership at crucial turns or on the long road of Promethean purpose, are inadequate. We live beneath our potential. When we mention technicians we do not refer to engineering gadgets, nor business executives. The specialists in religion and orderly peace, which we have in view, will need to be wise interpreters, able to enlist great faculties in the religious maturing of young scholars.

# ABSTRACTS OF DOCTORAL DISSERTATIONS

## in Religious Education 1944-1946

THE FOLLOWING ABSTRACTS of research on the doctoral level were brought together with the cooperation of the professors in charge of the research and the student investigators, in the several graduate schools, and assembled by members of the staff of the International Council of Religious Education.

The dissertations included are limited to those in the field of religious education. However, this collection cannot be regarded as covering all doctoral theses in religious education for the years 1944-1945 and 1945-1946. There are occasional studies in other fields or in state-supported institutions which are of real significance for religious education.

This is the seventh in a series of collections of abstracts of this kind. Reprints may be secured at 25 cents each (cash with order) from the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1.

In nearly all cases, the entire thesis may be obtained on library two-week loan. The procedure is to ask the local public or institutional librarian to borrow it.

ISAAC K. BECKES, *Interfaith Attitudes in Weekday Religious Education*. Yale University, Ph.D., 424 pages. A summary published by the National Conference of Christians and Jews, 1946, 28 pages.

*Sponsoring Committee*: Hugh Hartshorne, chairman, Lutheran Weigle, Paul Vieth, Clarence Shedd.

*Problem and Limits*: The purpose of the weekday religious education study was to study interfaith attitudes in selected communities in relation to weekday religious education. It has attempted to discover:

(1) the opinions of representatives of the three faiths regarding the effect of weekday religious education on interfaith relationships in six selected communities; (2) feelings of being the object of antagonism on the part of members of other faith groups; (3) attitudes toward social relationships with members of other faiths; (4) the possible contribution of curriculum materials to interfaith attitudes; and (5) the relation between these facts and such other facts as will have effect upon patterns of interfaith attitudes.

*Procedure*: Data for this study were gathered through a survey of the opinions and attitudes of 3354 high school students, 953 parents, and 318 community leaders in the six selected communities, and through a survey of 362 pieces of study material used in the curricula of 112 centers of weekday religious education.

*Findings and Conclusions*: In the summary, the major conclusions of this study are as follows:

1. Weekday religious education in the communities studied is making some contribution to interfaith understanding and appreciation but very limited contribution to interfaith fellowship and cooperation.

2. In communities where there has been no effort to explain to the community at large a basic philosophy for releasing public school pupils for religious instruction, separation of students does accentuate consciousness of religious difference in the opinion of most parents and in a significant minority of the students.

3. The tendency to put social pressure on non-participating students to attend the classes is pronounced in smaller communities

where there is sociological unity and strong religious conservatism.

4. The presence of a strong sense of being the object of Jewish antagonism, the unwillingness of significant minorities in all communities to enter into common social relationships with Jews, and the presence of substantial misunderstanding and misinformation about all faiths, and Jews in particular, points to a serious need for effort on the part of leaders of the three faiths in each community to build more positive interfaith attitudes.

5. A weekday program of religious education can make an important contribution to positive interfaith relationships if leaders of all the faith groups in any particular community cooperate wholeheartedly to utilize its potentialities.

FINDLEY B. EDGE, *Religious Education and the Problem of Institutionalism*. Southern Baptist Theological Seminary, Th.D., 1944, 217 pages.

*Sponsoring Committee:* Gaines S. Dobbins, Chairman, J.B. Weatherspoon, and J. McKee Adams.

*Problem and Limits.* History reveals that religious movements, which in their inception have life and vitality, become formal and institutionalized. The latent germ of life and spirit then breaks through this encrustation, which, in turn, produces a movement. This movement in order to preserve itself, develops institutions. These institutions, then become formal and religion becomes institutionalized. Thinking primarily of Southern Baptists, the problem is this: Will the Baptist movement go on and complete the cycle of encrustation so that new life will have to break out and form a new evangelical movement, or can it continue to be a growing and progressing movement, without becoming institutionalized? The study is limited to the part that religious education plays as both cause and effect in the movement toward institutionalism.

*Procedure:* In an investigation involving the study of great movements it was practically imperative to take the historical ap-

proach. Since it was an interest in the Pharisaism of Jesus' day that gave rise to this study, this movement, beginning with Ezra, was taken as a starting point. A study was also made of the religious movement from the time of Jesus to the matured encrustation of the Roman Catholic Church and the movement from Martin Luther and the Reformation to the development of the State or National Churches. In each of these movements a study is made in order to determine whether there was any similarity in the type of education used when religion was vitally related to life and any similarity when the movements became institutionalized.

*Findings and Conclusions:* In the analysis of the religious education of these three religious movements it was discovered that certain characteristics were common to all as each became institutionalized:

1. Each used a transmissive type of education.
2. The individual was not free to search the Scriptures to find truth for himself.
3. The education depended upon external motivation.
4. It failed to be experiential.
5. Organizations or institutions became ends in themselves.
6. Orthodoxy became an end in itself.
7. Thinking and teaching were traditional rather than creative.
8. The educational process sought after external conformity more than an inner experience.

The educational program of Southern Baptists, judged by these criteria, revealed certain definite weaknesses. A program of education was suggested that, it was believed, would help avoid these dangers.

B. JOSEPH MARTIN, *History of the Attitudes of the Methodist Church in the United States of America Toward Recreation*. University of Southern California, School of Religion, Ph.D., 1945.

*Sponsoring Committee:* Professor Muelder, chairman, Professors Fisher, Taylor, Neumeier, and Ross.

**Problems and Limits:** The problem of this study, relating to the history of the attitudes of the Methodist Church in the United States of America, is threefold: (1) to study the church as an institution in the midst of social change; (2) to determine the attitudes, past and present, of the Methodist Church toward recreation; and (3) to understand the factors which have led to the changed attitudes toward recreation.

**Procedure:** Research for the study included an extensive survey of the literature within this field, a questionnaire sent to the ministerial and lay delegate members of the Southern California-Arizona Conference of the Methodist Church, and the California Conference of the Methodist Church, and personal correspondence and interviews with individuals interested in and working with this problem.

**Findings and Conclusions:** Eleven major conclusions are listed in the findings of this study as follows:

1. During the first three centuries the recreation attitude was negative and prohibitive, partly because of the presence of chiliastic enthusiasm. The chief concern of every man was so to live as to inherit the reward prepared for the saints in Heaven.

2. The general decadent spiritual conditions of England, the corrupt social life, the indifference of the clergy, the poverty and illiteracy of the masses helped create a social situation which made possible the development of the Methodist societies. To this must be added Wesley's Aldersgate religious experience.

3. Early Methodism's attitude toward recreation is essentially one of restraint and denial; the philosophy is fundamentally ascetic.

4. The study reveals the existence of a difference between pronouncement and practice.

5. The fear of the new causes the church to lag behind the march of the social development and human need.

6. The attitude of the Methodist Church

toward recreation was first prohibitive and negative. This viewpoint gave way to a new attitude which recognized in recreation an important aid toward the attainment of the optimum good.

7. In any social environment there are many factors which might influence change in the recreation attitudes of people. The most outstanding factors found in this study are: (a) the urbanization of America, resulting in changes in modes of living; (b) the increase of leisure, due to time-saving inventions; (c) the development of the recreation movement in response to the needs of urban life; (d) the availability of recreation opportunities; (e) the reinterpretation of the religious life by the so-called "social gospel," with its emphasis on the value of human personality; (f) the attitude of youth toward recreation, resulting in the development of the recreation movement within the Methodist Church; (g) the rise of the recreation movement in the United States.

8. Laymen and clergymen in the church express similar current attitudes in looking with increasing favor on recreation as a constructive factor in the Christian life and as part of the educational program of the church.

9. The social gospel is a quest for wholeness of the spiritual life. Man needs a system of doctrine inclusive enough to take in all of his spiritual interests.

10. Leaders in recreation express a legitimate concern regarding the use of leisure. The trend toward spectatorism is condemned.

11. The social control which the Methodist Church employed, namely, a negative attitude and a prohibitive emphasis, proved to be inadequate in the face of the changing social environment of the twentieth century.

FRED E. NEIGER, *The Creative Principle in Education Applied to Bible Teaching in the Church School*. The Southern Baptist Theological Seminary, Th.D., 1945, 160 pages.

*Sponsoring Committee:* Gaines S. Dobbins, chairman, J. McKee Adams, J. B.



Weatherspoon.

**Problem and Limits:** The problem for which the author was seeking a solution was as follows: Can the truths of the Bible be so taught that they will have carry-over values in the lives of those who are taught and produce in them Christian character? This thesis is an endeavor to find a philosophy and technique which, if used in the church school, will have this necessary carry-over value.

**Procedure:** In approaching the problem it was necessary, first of all, to make a brief survey of the two dominant types of education (transmissive and liberal or progressive religious education) in the present set up and point out their weaknesses. Then after an analysis of creative education, a survey was made of the aims in the history of education to note the changing conceptions of aims. It was noted that the transmissive philosophy practically dominated from early education almost to the present, leading to defective aims. Some dynamic aims growing out of the present situation were suggested as a basis for an experience-centered curriculum. Some of the modern theories of curriculum were studied briefly and criticized and, in view of their weaknesses, the theory of enriched and controlled experience was set forth to meet the educational need today. This experience-centered or creative method was then applied to Bible teaching.

**Findings and Conclusions:** The findings were as follows:

1. The Bible is the product of experience. As religion springs from life so the Bible came into existence through the experiences of man in his religious quest, i.e., in his search for God.
2. Learning is the resultant of experience.
3. Teaching is the stimulation and guidance of experience. It is not simply telling others how to live.
4. Character is the product of experience. It is not something that a person develops by withdrawing from life. It cannot be developed apart from life.

The conclusion on the basis of these findings was that Bible truth must be brought into functional relation to experience. This can be accomplished best through the creative approach. Through this approach Christian education becomes a guided experience in facing life situations and in bringing them through to Christian outcomes. The teachings of the Bible are brought into use in present experience to interpret, enrich, and control that experience. The Bible then becomes a reservoir to which it is possible to turn for insight, knowledge, and standards to guide the learner in his search for the Christian solution of life's problems. Through the mature guidance and stimulation of the learner's experience on the part of the teacher, the learner is led into the desire and the ability to live in a more Christian way. In this way the learner will be helped to develop wholesome attitudes and form habits that will lead to the development of Christian character.

RILEY HERMAN PITTMAN, *The Meaning of Salvation in the Thought of George Albert Coe, William Clayton Bower, and George Herbert Betts*. University of Southern California, School of Religion, Ph.D., 1946. 325 pages.

**Sponsoring Committee:** Robert J. Taylor, chairman, Ird G. Whitchurch, co-chairman, Eric L. Titus, Wallis W. Fisher, David D. Eitzen, Melvin Vicent, Martin H. Newmeyer.

**Problem and Limits.** The neo-orthodox group has been outspoken in denouncing modern religious educators on the ground that they do not give adequate and specific theological content to their interpretations, that they interpret Christinity in terms of social and personal values, minimizing the cosmic relationships of man and the "given" elements in the Christian revelation. The purpose of this study was to discover the meaning of salvation of George Albert Coe, William Clayton Bower, and George Herbert Betts, and to evaluate the thought of each in the light of the recent criticism.

**Procedure:** Such a study involved an analysis of the pertinent issues; an under-

standing of the use of the term *salvation*; a careful and accurate presentation of the thought of the religious educators; and, finally, an evaluation of the significance of the findings.

*Findings and Conclusions:* In the thought of these three religious educators salvation involves several factors. They approach the salvation experience from an empirical and experimental point of view.

They point out that religious concepts such as sin and conversion derive their meaning from social relations. It is their view that religion is most vital when related to living problems of social and economic conduct.

They view human nature as endowed with a dynamic drive toward selfhood. They speak of this as the dynamic principle of the "self," the creative and God-given force within life. Human nature is neither "good" nor "bad", but capable of responding and being directed.

These men stress the intrinsic value and worth of persons. The achievement of an integrated personality they consider the chief end of religious education. The meaning of salvation is expressed when persons take the initiative through the weighing and choosing of values. To them, the validity of the salvation experience hinges on the way persons exercise choice between values and accept responsibility. Instead of thinking of salvation as deliverance and escape from sin and of God as taking the initiative, they affirm that salvation must be one's "own" achievement. They treat man as a free moral agent.

The concept of growth and the educational process are important factors in their interpretation of salvation. Salvation is a gradual and continuous development of Christlike persons rather than a sudden transformation.

These religious educators stress the view that the experience of salvation can be guided and that persons can be assisted in the enrichment of experience. They assume that educational principles and techniques

are integral to the development of religious persons.

They view the achievement of salvation in and through the process of interaction. They think of God as immanently at work in the natural processes of life and disclosing Himself most meaningfully when persons interact on a purposive level.

Put more succinctly, the findings of this study are as follows: In the thought of George Albert Coe, William Clayton Bower, and George Herbert Betts salvation means persons realizing themselves through the continuous transformation of life under the influence of the highest spiritual values.

AUGUST EDWIN ARTHUR REHN-STROM, *An Interpretation of the History of Religious Education in Sweden*. Boston University Graduate School, Ph.D., 1945, 354 pages.

*Sponsoring Committee:* Ewin P. Booth, Chairman, and Richard M. Cameron.

*Problems and Limits:* For two main reasons this dissertation is rather definitely pioneering work in the field of Religious Education. First, prior to this effort largely all history of Religious Education in Sweden was briefly and loosely scattered under general culture in secular history and as material of rather secondary importance in Church History; an almost wholly unbelievable situation. The only exceptions are a stray prospectus here and there and works on aspects of Religious Education notably by late Archbishop Nathan Soderblom, Dr. Manfred Bjorkquist and Bishop J. A. Ek-lund. Secondly, there is not as already indicated a published standard History of Religious Education in Sweden; neither in one volume nor in several. However, this dissertation attempts primarily an interpretation of the History of Religious Education in Sweden from and including the Reformation Period (1521-1611) to the beginning of more recent times (approximately 1938). Through this interpretation runs also a kind of total account of a dominant idea (a reconciliation of faith and reason, religion and science). From this synthesis issues a dy-

namic philosophy of Religious Education, a reasonable theology and necessary methods and procedures.

*Procedure:* This study involved extensive research and study of material quite discriminatingly selected. The material was organized under the following headings, progressively leading up to the final results: (1) The Reformation Period or the Ecclesiastical Transformation in Sweden (1521-1611); (2) the psychological and pietistic movements, beginnings of realism and the empirical approach in Religious Education in Sweden (1611-1895); and (3) Religious Education in Sweden and a more orderly system up to recent History of Religious Education in Sweden (approximately 1938).

*Findings and Conclusions:*

1. During the Ecclesiastical Transformation (1521-1611) it is observed that the interpretation reveals a more reasonable attitude; specifically, when the emphasis shifted from one on the church as an institution to one on the Holy Scriptures, a most inspiring step in the evolution of Religious Education in Sweden. In view of the slowness of deeper trends of great currents in human history, this shift took place in a comparatively short period of time. It was an almost incredible leap forward. The following were a sudden and powerful stimulus to Religious Education in Sweden: The translation of the Bible, its publication in printed form, the catechism and the postils. Above all it should be noted that the dominant idea, the relationship between reflective thinking on the highest levels in life (spiritual levels) and human life in its immediacy, their interaction, their blending together into

a harmonious whole, came into a clearer light.

2. The next major step is the tracing of this synthesis or reconciliation to a higher level, i.e., into a more definite beginning of the spiritual psychological approach. The emphasis became one on life; hence, a better understanding of human life, a greater sympathy with the whole makeup of the human soul. The idea of realism and the empirical nature become more tangible (the interpretation of life more inspiring).

3. The final major step in this dissertation is the tracing of a more orderly school system through such individuals as Torsten Rudenschold and Fridtjov Berg (the Horace Mann of Sweden) and a wholesome progressiveness as seen particularly coming through readers, catechisms and textbooks on Christian teachings.

Hence, within an inclusive dynamic category Religious Education in Sweden in the Ecclesiastical Transformation moved away from the emphasis on the authority of the church as an institution (ecclesiolatry) and sacerdotalism (priestcraft) into an emphasis on the authority of the Holy Scripture; in the pietistic and psychological movements it moved on into a more definite beginning of realism and inductive reasoning and an understanding of human nature, and finally in the more orderly school system into a more sympathetic and progressive school for all the people of Sweden.

The total result thus far is a clearer view of the whole general synthesis of spiritual and scientific values (their continuous internal relation and development), in which Religious Education in Sweden is moving forward on the highest spiritual levels.

# RELIGIOUS EDUCATION In Germany

OTTO A. PIPER

*Princeton Theological Seminary*

## WHAT HITLER DID TO RELIGIOUS EDUCATION

Religious education in Germany can be fully understood only by a correct and sober appraisal of what Hitler did to religious education.

Though the books and articles written on religious education in pre-Nazi Germany were few in comparison with the flood that comes to American churches, the job itself was done carefully, methodically and in the most comprehensive way. In all public and private schools of the country, religious instruction was a prescribed subject from the first grade of the elementary school to the senior year in high school. Though this kind of instruction seldom influenced the spiritual life of the young people, it gave them at least a fair knowledge of the content of the Bible, of some fifty to sixty hymns, of the principal events of church history, and of the basic tenets of religion. In addition, there were children's services on Sunday morning, which unlike our Sunday school were inspirational rather than didactic. The catechumens' classes which lasted for a year and in some churches for two years were meant both to deepen the religious knowledge acquired in school, and to confront the young people with their responsibilities in religion so that the final vow of Confirmation would be a solemn and well-pondered promise to remain faithful to the Church and to its Christ.

While it is true to say that for many young people contact with church life stopped for a long while after Confirmation Day, the preparatory course,

nevertheless, had brought the majority of them face to face with spiritual realities which could never be completely forgotten. There was, furthermore, the atmosphere of the home, which was filled with Christian values even though religion was rarely discussed in the family.

Finally, a minority of the German youth would join some of the Christian youth organizations. It may be noted that German YMCA and YWCA were Christian organizations with central emphasis laid upon Bible study, and that the Student Christian Movement was almost pietistic in character. Things were not very different in the Roman Catholic Church except that a deeper influence was exercised upon adolescents by means of the numerous vocational organizations that flourished under the sponsorship of the church.

Hitler regarded his Nazi movement as a religious one; not in the superficial sense of Rosenberg and others who attempted to adorn it with a newly made synthetic religion of Germanity. Rather, it was with a religious fervor and devotion that he conceived his plans for a renewed Germany. Being itself an off-shot of the political Catholicism practiced in Austria, the new Nazi movement hoped for some while to reach an understanding with the Christian churches by persuading them to channel their religious activities in the direction of the Third Reich. A great number of Protestants and a few Roman Catholics accepted that suggestion. But the majority of clergy and laity in both churches offered a dogged resistance, partly by ignoring

the political movement, partly by denouncing it in public. Thus Hitler was forced to change his tactics. He could no longer hope that the historical churches would gradually be transformed into a National Socialist Church. So he had to try to convert its members from Christianity to his plan in a most thorough and clever way.

The first step was to disband all religious youth organizations. The Hitler youth was the only organization tolerated. For a period the outsiders were left alone, just deprived of any opportunity for social intercourse. But to offset former Christian influence membership in the Hitler Youth was eventually made compulsory for all young people from the age of six to eighteen; then other official organizations took over. Religious instruction in the schools was retained for a while, but entrusted to teachers who while pretending to teach Christianity propagated the Nazi religion.

This clever ruse created utter confusion in the minds of many young people. By means of pressure and terror the denominational schools were closed, and the denominational character of the public schools was gradually abolished. All subjects taught were used to inculcate the Nazi religion. At the same time the rights of the Church were constantly curbed. Any preaching or teaching that touched political matters, — and that included questions of social organization and personal conduct — was forbidden and punished with imprisonment, suspension of ministerial privileges, and confinement in a concentration camp. The leaders of the Hitler Youth did everything in their power to disparage and ridicule the Christian religion, with the result that attendance at catechumens' classes and at children's services decreased considerably.

Thus there grew up a generation of boys and girls who had not only little knowledge of the Christian religion, but

a distorted idea of its significance. From the Christian viewpoint this fact was particularly serious because the new religion had everything to endear itself to the hearts of young people. The divine, in which they believed, was conceived as a purposive energy manifesting itself in the history of the nation and thus appealing to the will of its devotees. It had its sanctuaries and its martyrs and heroes, its festivals and pageants, its hymns and its myths, which were all directly related to the life of this youth. No wonder this new religion was adopted with enthusiasm and practiced with sacrificial devotion. Unlike the academic systems of philosophy of religion that our colleges offer as a substitute for Christianity, this was a genuine religion. To those sceptics who regard the record of the momentous initial gains of Christianity as found in the Book of Acts as legendary, this rapid growth of the Nazi religion, which within a decade was embraced by several million adherents, should serve as an object lesson.

#### THE DISILLUSIONMENT

Of course, this new religion rested upon a precarious foundation. Its efficacy was contingent upon its results. Unless the Nazi movement was able actually to lift its members above the common crowd of mankind and to make them a nobler and better race, and unless that movement actually gained dominion over the inferior peoples around them, it would prove to be but a fraud and a delusion. The course of events refuted the claims of the new religion. Large numbers of idealistically minded younger people gradually discovered that the leaders whom they worshipped not only lacked moral, spiritual and intellectual superiority, but also fell short of the accomplishments of those whom they fought. To this personal disillusionment was gradually added the realization that the myth of the providential role of Germany did not stand the test of history. The final military collapse of Germany created a complete vacuum in



the hearts and minds of millions of Germans. Their Nazi religion had exploded. Of Christianity they had a caricature only; and external conditions grew from day to day more hopeless.

This development explains what reporters usually called the political apathy of the Germans. In fact, it was a state of complete bewilderment in which they lacked an objective frame of reference which would enable them to find meaning in their fate.

#### RECONSTRUCTION

Two ideologies offered themselves to the German people: the Christianity of the churches, and the socialism of the Social Democrats and Communists. Socialism in Germany was always more than a political theory. It was a substitute for religion. While it lacked the vitality of the Nazi religion it appealed to man's undying hope for a better future and his desire for self respect, pretending that the poor and oppressed were chosen by Providence to usher in the new age of perpetual bliss.

Reports from Germany show that except for the Russian zone, this kind of political religion did not grasp the imagination and the will of the younger people. Socialism as a religion presupposes conditions in which men are free to fight for their ideals. The Western powers of occupation were frightened, and granted little freedom of political action. Thus to many of the younger generation the Social Democratic leaders appear as contemptible collaborationists.

Things were different in the Russian zone, where, under the supervision and inspiration of the Military Government, socialization in industry and agriculture was immediately started by the Communist party. It is not surprising, therefore, that in the Eastern zone of occupation we find great numbers of young people who have transferred their allegiance from National Socialism to Communism, and who obviously interpret the latter in religious terms.

The churches had hoped that with the end of the Third Reich, religious activities would resume where they ended in 1933. But things were not so simple. In the Russian zone it is manifest that the communistic policy is to be applied to the churches. Modern Communism no longer openly fights the churches. By means of appropriate legislation it simply curbs their activities to such an extent that they become practically insignificant. Thus the status of the Church in the Russian zone differs hardly from that in Hitler's days. It will be difficult for the congregations to attract great numbers of children to their Sunday services and to the catechumens' classes under a regime that by its powerful propaganda directs all attention and effort toward political activities. From the reports that have reached this country, one gets the impression that in the Eastern zone the Church is largely an old people's organization.

Things are somewhat different in the Western zones. The occupying powers considered the churches as one of the centers of anti-Nazi sentiments and hastened to restore their freedom. But there were conflicting interests. In order to win the support of the Socialists, the secular character of the public schools as introduced by the Nazis was retained. Only recently, obviously under the pressure of the second political party, the Christian Democrats, religious instruction was again assigned its former place in the curriculum of the public schools. The ban on denominational youth organizations has not been lifted, except for the Jewish youth groups. The work of the YMCA and YWCA is permitted, but they have no direct connection with the churches. The Roman Church seems to have succeeded in a number of places in circumventing the ban by enrolling young people in social work. This offers doubtlessly opportunities for spiritual guidance and training.

## OBSTACLES

The fact should not be overlooked, however, that a very small proportion of German youth is directly and effectively reached by the churches. After the religious enthusiasm experienced in the Nazi religion, these young people want a religion that is full of vitality both in its organization and its outlook. But the pastors that are home are almost without exception old men. The younger ministers are still retained in the Allied prison camps and the Russian and Polish labor camps. Training of theological students has just started, and it will take a long time before their influence makes itself felt in the Church.

The greatest obstacle for Christian education, however, is the environment in which the majority of the German youth is living. Forty per cent of the population have lost homes and everything they possessed as a result of bombing or of the enforced population transfers from Sudetan land and the East. Sociologists and educators know how hopeless is the task of raising the outlook of youngsters growing up in slums. The demoralizing effect of slum conditions on such a big scale can hardly be exaggerated. The removal of a large part of German industry for reparation purposes and the inability or unwillingness of the Allied Military Government to get the economic life of Germany moving have led to the complete impoverishment of a great number of other Germans who had been able to save some of their belongings. Millions of young boys and girls, who are beyond elementary school age, sit around idle and with the only thought of how to get something to eat. Stealing, black market and prostitution are the only activities that they seem to be interested in.

The presence of the armies of occupation, which even under normal economic conditions would be a disturbing factor, has greatly contributed to the demoralization of German youth. Very seldom did the Allied soldiers set an example of a noble life and offer the young Germans an incentive for a change of outlook. Too frequently their lack of discipline, disregard for civilian standards of decency and propriety, and their adolescent joy in destroying things have contributed to intensifying this sense of utter perplexity which is felt by the average young German.

It is in this moral and spiritual chaos that the German churches have to start the task of religious education. It seems a hopeless job. The pastors are old people, on the verge of starvation themselves. Tired and conducting services under unbelievable handicaps in movies, bunkers or beer halls because church, manse and church house have been destroyed, the pastors are working beyond their strength. One cannot fail to admire the firmness of their faith which seems to grow more radiant under every new trial.

This much is certain: The church will not perish in Germany. Yet one asks oneself with alarm what will become of these millions of children and young people who are growing up in moral and spiritual perplexity. Will the fruit of their experience be a new kind of nihilism more destructive than National Socialism because it is so utterly disillusioned and believes in nothing? Or will the churches be able to grow in strength sufficiently fast to win them for a positive outlook? God alone knows.

# MONEY ISN'T EVERYTHING-

(OR IS IT?)



BY GROUCHO MARX

**W**HAT do you want to save up a lot of money for? You'll never need the stuff.

Why, just think of all the wonderful, wonderful things you can do without money. Things like—well, things like—

On second thought, you'd better keep on saving, chum. Otherwise you're licked.

For instance, how are you ever going to build



that Little Dream House, without a trunk full of moolah? You think the carpenters are going to work free? Or the plumbers? Or the architects? Not those lads. They've been around. They're no dopes.

And how are you going to send that kid of yours to college, without the folding stuff?

Maybe you think he can work his way through by playing the flute.

If so, you're crazy. (Only three students have ever worked their way through college by playing the flute. And they had to stop eating for four years.)

And how are you going to do that world-traveling you've always wanted to do? Maybe you think you can stoke your way across, or scrub decks. Well, that's no good. I've tried it. It interferes with shipboard romances.

So—all seriousness aside—you'd better keep on saving, pal.

Obviously the best way is by continuing to buy U. S. Savings Bonds—through the Payroll Plan.



They're safe and sound. Old Uncle Sam personally guarantees your investment. And he never fobbed off a bum I.O.U. on anybody.

You get four bucks back for every three you put in. And that ain't hay, alfalfa, or any other field-grown product.



Millions of Americans—smart cookies all—have found the Payroll Plan the easiest and best way to save.

So stick with the Payroll Plan, son—and you can't lose.

**SAVE THE EASY WAY...BUY YOUR BONDS THROUGH PAYROLL SAVINGS**

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## BOOK REVIEWS

MARTIN BUBER, *For the Sake of Heaven*, translated by Ludwig Lewisohn. Jewish Publication Society, 316 pages, \$3.00.

In Pirke Abot we have the remarkable dictum, "Every difference of opinion which is of a hallowed purpose — literally 'For the Sake of Heaven' — will in the end be vindicated." Two conflicting points of view from which men have always looked upon the burning issue of reality are portrayed in this book in a unique manner and style, and in a language of a world of past generations. What Maurice Samuel attempted to do in the *World of Sholom Alechev*, Buber did in *World of the Hasidim*. Both are worlds that have passed by for the American and English speaking Jew. Neither the humor of the first, nor the mystery and enthusiasm of the second, are fully understood and appreciated by the "new" world.

Buber's world centers around two great Hasidic luminaries of more than a century ago. Rabbi Jacob Yitzchok of Lublin, known as the "Seer," and Rabbi Jacob Yitzchok of Pshysa, reputed as the "Yehudi." Not only are their names alike, but their mothers' names are the same, and the latter is a disciple of the former. They both drank from the same fountain of knowledge and inspiration, yet, they do not see eye to eye the problems of the Jew and the World. The Seer does not desire to withdraw from the birth-pangs of the world, he feels himself a part of the world and would like to help fashion the destinies of events. The Yehudi has an ascetic outlook. The affairs of the world are transitory and unsubstantial. Reality is found only in the world of the spirit. Purification of Israel through prayer and penitence will bring the Messiah.

These different points of view have their corollaries and consequences. Though the deep rooted convictions and spiritual integrity of the "Rebbis" are beyond reproach and spiritually they are bound together, their "Hasidim" form two opposing communities, with controversies, misunderstanding, gossip and manifestation of personal ambition. It takes the great Rabbi Israel, the Maggid of Koenitz, to vindicate the controversy for the sake of heaven, to suggest a synthesis of the two points of view and to bring forth the convincing appeal of the need of unity.

I wonder if we do not have in all this a portrayal of the Jewish community of today. Certainly Israel experienced in the last decade the birth-pangs of the coming of the Messiah. Is there a greater philosophy for the Jew today than "Unification?" By nature and by history, the Jew seems to strive for "oneness." This oneness finds its highest expression in the Jewish concept of God, Oneness of Israel, which is symbolic even

in the name of the Maggid of Koenitz, should be the striving goal of the Jewish community, even as oneness of humanity and the world is the aspiration of our prophets. "For the Sake of Heaven" is not easy reading. Yet it would be worthwhile to be included as a "Must" for every student of religion.—*Morris A. Gustein.*



LEE M. FRIEDMAN, *Jewish Pioneers and Patriots*. Jewish Publication Society, 1943, 432 pages.

This work is a valuable and welcome addition to the increasing number of books dealing with the multinational and multicultural roots of American Civilization. In kaleidoscopic manner, thru the medium of biographical vignettes, the Jewish contribution to the building of the United States is vividly portrayed. The landing of the St. Charles in New Amsterdam in 1654 with its twenty-three Jewish passengers may yet be recognized as significant an event as the landing of the Mayflower on Plymouth Rock.

A major part of the book is devoted to the courage, enterprise, and patriotism of the Jews of colonial times. Their resolute and successful struggle against discrimination and prejudice and their admirable integration into the social, political, and economic life of the newly formed United States is dramatically related by Mr. Friedman.

Noteworthy is the inclusion of the letters of congratulations by the Jewish Congregations of Savannah, Newport, Philadelphia, New York, Richmond, and Charleston, sent to George Washington on his election to the presidency, and his warm though formal replies. Note what an admirable text for a present day sermon this excerpt from one of the replies would make. "For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effective support."

Rather than a systematic history, the book is a delightful compendium of colorful accounts of the many facets of Jewish life in America. There is the story of Major Mordecai M. Noah who founded Ararat, a City of Refuge, for the Jews. There is the extraordinary tale of Joshua Abraham Norton, an English Jew, who came to California in 1849 and for 21 years reigned unchallenged as Norton I, self-proclaimed Emperor of the United States. There is the sociological study of the Jewish role in the development of the clothing industry in America. "To the Jews is due the credit for the American women's becoming the best dressed women in the world and for style

having been placed within the reach of the slenderest purse." It is regrettable that the author failed to relate the Jewish tailor's share in the progress of the American labor movement and trade unionism.

The book is scholarly and yet very readable. It is indispensable for a deeper and fundamental understanding of American history. It is impressive testimony to Lecky's statement that "Hebraic mortar cemented the foundations of American democracy."

There is a detailed index and bibliography and sixteen documentary illustrations.—*M. Halushka.*



A. CAMPBELL GARNETT, *God In Us*. Willett, Clark & Co., 162 pages, \$1.50.

The author's aim is to state simply and clearly some main positions in liberal theology. He "rejects and reinterprets much of traditional Christian theology but claims that the new interpretation is more true to the spirit and thought of Christ".

God in us is basic. "There is something within us which demands of us that we concern ourselves disinterestedly with the good of others beside ourselves". It is this "disinterested will to the good of others (that) is the activity of God within us". It is characteristic of all mankind in all ages.

But as to what is the best good of all at any particular time must be determined afresh in each generation in the light of conditions, and of scientific knowledge by the full exercise of intelligence. Fuller knowledge of God comes as individuals and mankind wills in harmony with God. There is no special revelation of ideas. It is those who will to do that know.

There is fresh interpretation of such concepts as the Trinity, Jesus as son of God, atonement, sin and salvation, omnipotence and omnipresence.

In spite of his efforts, the author lapses here and there into the abstruse which is far removed from the direct simplicity of the Gospels, and these are not the best and most helpful parts of the book. Some will find difficulty with the idea that "it is space that operates" in the material universe, "space is a reality . . . the agent that operates in all mental activities . . . it is space that feels, and strives". He finds the theory of the physical resurrection unessential, but if God is in us and our will to good is God why talk of a resurrection, especially after three days, and not the continuing, fuller life?

This book is a valuable contribution to a growing literature which has courage to break out of the dead and outworn chrysalis of medieval thought forms in the interest of living Christianity.—*A. J. W. Myers.*



R. V. G. TASKER, *The Nature and Purpose of the Gospels*, Harper, 137 pages, \$1.50.

There is a good précis of each of the Gospels, with some insights from criticism in which Mr. Tasker is at home. For example, there are additions to the Lord's Prayer and the threefold bap-

tism formula is not in the original. The author is afraid of the humanism in Luke and also that people accept the love of God and not also his severity. The Kingdom of God is supernatural and miraculous and man has nothing to do with it except to receive it. Jesus takes for granted that men are sinful and inclined to evil. It was the highest in man that destroyed Jesus. All the miracles (including the resurrections) seem to be accepted except the one about the coin in the fish's mouth. Then there is the usual assertion that "in Jesus God has broken through into human history". The book ends with the conviction that it is either this interpretation or none, and that for ministers and teachers not to know Greek is a "sinister factor in the religious situation".

One is reminded of a teaching in the New given a stone.—*A. J. W. Myers.*  
Testament about people asking for bread and



MARK VISHNIAK, *An International Convention Against Antisemitism*. Research Institute of Jewish Labor Committee, New York City, 129 pages, \$2.50.

This study was conducted under the Jewish Labor Committee through a grant from the Social Science Research Council of New York in 1945-46.

That antisemitism was promoted to divide and embitter the democratic peoples and to soften their resistance as stated by Justice Jackson at the Nuremberg Trials is attested with rare thoroughness by Mark Vishniak. That such an able contemporary as the liberal Andre Gide in France could turn upon the Jews just prior to World War II and assert that M. Leon Blum, who spoke and wrote only in the French language, was a "Jewish" writer was a striking example of the extremes to which the virus had spread. In eight succinct chapters fully documented, the author sets forth the international effort to thwart this movement.

The pogroms as early as 410 B.C. are identified. When at the end of the fifth century nationalist feeling took the form of an attack on the Jewish alien minority, these roots were "fed by sources, religious, ethnological, political and economic." The author cites the famous antisemitic paragraph in the fifth book of Tacitus in the first century A.D. "The Jews though most lascivious of all generations abstained from foreign women. But among themselves nothing is held unlawful." The Convention records "it is not difficult to draw a straight line from those assertions to the *Protocols of the Elders of Zion* and *Mein Kampf*."

That Caesar was generous and fair to Jews in his period as was Julian in the 4th century as well as Louis the Pious in the 9th century and Martin V in the early 15th century are facts set in a proper perspective. The anti-Jewish fanatics who rose to power, such as Pope Paul IV and Pius V in the 15th century and Pius IX in the 18th century, are referred to in passing. Dignitaries who began with confidence



to deal fairly with Jews but ended in persecution of them, such as Eugene IV in the 15th century and Innocent IV of the 13th century are mentioned.

Nor was young America omitted from the scourge. Says the Convention's reports, "The Constitution of Maryland in November 1776 provided that every person appointed to any office of profit or trust, shall before he enters on the execution thereof subscribe to a declaration of his belief in the Christian religion. (Art. 55)" In Maryland, no relief from such restriction was given until December of 1824.

In the treatment of antisemitism in the Netherlands, France, Belgium, Sweden and other countries, the excerpts used from various ministers, courts, parties and legislatures are unfailingly apt and are dated with care. The inter-relation between the law and judicial decisions as well as the influence of bills debated in a fight against discrimination on account of race, color, faith or origin and the influence of judicial practice in another country upon the court decisions of a country are ably discussed. Intervention on the part of France on behalf of minorities in other countries and the growth of trade agreements colored or discolored by tolerance or discrimination provides a most informative section. Says the author, "The third draft of Wilson's project of the League of Nations Covenant presented on January 20, to which a new paragraph VII — later called the 'religious' paragraph was added. — It said:

'Recognizing religious persecution and intolerance as fertile sources of war, the Powers signatory hereto agree, and the League of Nations shall exact from all new States and all States seeking admission to it the promise that they will make no law prohibiting or interfering with the free exercise of religion, etc.'

Theology is ignored, perhaps wisely, in the interest of brevity, but sociological aspects overshadow the legalistic ones and give a consistency to the whole.

The following from page 103 is a typical paragraph: "This problem is as old as the world and was known to ancient Rome. The new element lies only in the mass character of group discrimination and in the defamation of unorganized groups through which modern democracy does its work and expresses itself. Individuals achieve their well-being within groups, and through group action they cooperate more intensively in the collective organization of life. For this reason the fight against democracy is most effectively conducted by defamation: the group is attacked by efforts to discredit its representatives, and the individuals whom the defamer wishes to hurt are reached by attacking the groups to which they belong."

The study is thorough and the report a valuable resource book for social leaders, editors, clergy and teachers.—Edward W. Blakeman.

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HENRY N. WIEMAN, *The Source of Human Good*. University of Chicago Press. 312 pages, \$3.50.

This is a very significant book. It is a systematic development of Professor Wieman's

philosophy which has found partial explication in his earlier writings. It is written with a keen awareness of the crucial moment in history and with relevancy to the solution of man's present dilemma. It offers the most thoroughgoing and constructive approach to the resolution of the dichotomy between the sacred and the secular which this reviewer has seen.

Professor Wieman writes from the viewpoint of a naturalist, but a neo-naturalist who includes meanings and values in nature as well as physical events. Ultimate reality is the *creative event* endlessly evolving new structures of meaning and value, through integration and communication. This creative event is the source of all human good. As such, it is to be distinguished from any and all *created* goods which, when made ends in themselves, are the chief source of evil and human tragedy. The good life consists in removing in one's self and his society the forces that hinder or frustrate the activity of the creative event which is beyond man's capacity to initiate or control, and in allowing the creative event to effect the necessary transformations in one's personal structures of thought and behavior as well as in the social order that are necessary to the full and free activity of the creative event. Sin is the deliberate and intentional thwarting of the creating event.

Thus reality and God which are identical in the creative event are functionally, though not metaphysically, transcendent. They are superhuman, but not supernatural. Their operations in history are amenable to observation and subject to the verification of empirical evidence. The dichotomy between the supernatural and the natural, between time and eternity, and between the sacred and the secular is thus resolved in a continuity between the actuality and the possibilities of the empirical event. Truth as the artificial and abstract version of the infinite complexity characterizing actual events and their possibilities rests upon the foundation of value, and not value, as the Greeks supposed, upon truth. One of the tragedies of Western civilization arises from the attempt to impose the structures of philosophic and scientific thought upon the dynamic realities of concrete experience, thus creating a pathological tension in the human spirit. The "vertical escape" of neoorthodoxy to a transcendent supernatural and supertemporal order is as unrealistic as it is futile.

The response of the human spirit to the creative event is essentially religious. Religion consists in absolute commitment in faith, penitence, and self-giving to the creative event and in a whole-hearted willingness to undergo the transformations which its activity demands. Better than any historical religion, Christianity functionally accomplishes this through its myths and its community, embodying the activities of the creative event in a historical tradition. Salvation through Christ is the transformation in the life of man which is accomplished, not by human intelligence and purpose, but by the happenings of history centering in the man Jesus. The tragedy and peril of the contemporary crisis in Western culture can be met only by reori-

enting man's devotion from created goods to the creative event as the source of all human good and the use, not the repudiation, of science and technology in the service of that good.—William Clayton Bower.



## BOOK NOTES

SAMUEL D. ALLISON and JUNE JOHNSON, *V D Manual for Teachers*. Emerson, 149 pages, \$2.00.

The teaching of truth about venereal diseases has become possible only in the last twenty-five years, and until now, it has been principally through adult education, or social service education, or newspapers and popular magazines and books. It has not touched the schools.

Recently several schools have started it. The authors of this book, all teachers in Hawaii, have studied programs there and throughout the United States, and have prepared this manual. It describes the program, gives information teachers need on the diseases, provides aids, both ordinary and audio and visual, which will aid them in teaching more effectively and correlating this information with attitudes on the part of secondary school students.—A.H.



CAROLYN T. APPLETON, *Cocky Cactus*. Van Kampen Press, n.p., \$1.75.

In jingling four-line verse is told the story of a cactus seed that grew into a great big cactus that was shaped much like a man. The children dressed him . . . and several interesting things happen, all in the jingles. Fine for an eight year old child.—E. L. D.



JOHN CLARK ARCHER, *The Sikhs*. Princeton, 353 pages, \$3.75.

Professor Archer of Yale is thoroughly acquainted with India, its people, their culture and their religions. Here he takes a comparatively new religion, that of the Sikhs, describes its origin and its culture, traces it through some five hundred years, and compares it with the Hindu, Muslim, and Christian faiths, its principal rivals (or contemporaries). The work is thorough and scholarly, and will be of enormous value to one who wishes to understand modern India and her problems.—T. B. A.



INGA-LILL AND GEORGE BARKER, *Why Teddy Bears are Brown*. Crowell, n.p., \$1.00.

All Teddy Bears used to live with Mr. and naughty and fell in the pan of newly made fudge.

His punishment . . . But that is the story, and it is beautifully told, and well illustrated, for Mrs. Santa Claus. Then one of them was children of about five.—C.J.W.



NANCY BARNES, *The Wonderful Year*. Messner, 185 pages, \$2.50.

A beautiful story of a girl growing from pig-tails to young womanhood. The scene is a fruit-farming ranch in Colorado. The story is packed with exciting things that began to happen, picnics, and farm work, and excursions with the boy next ranch over, a new hat, and school friends . . . The kind of story an adolescent girl will thoroughly enjoy.—A. H.



DAVID E. BERGH, *Your Child and the Summer Camp*. Odyssey Press, 166 pages, \$2.00.

"It is believed that this book will satisfactorily answer most of the questions that may occur to parents who are considering sending their child to camp." It definitely does. In twelve chapters every conceivable question is answered. Major aims of summer camps, their sites and facilities, their organization and management, health, fun and adventure, development of skills and acquirement of knowledge, development of personality and social growth are all treated carefully. No camps are recommended, but ways of securing such information is provided.—A.R.B.



EDMUND BERGLER, *Unhappy Marriage and Divorce*. International Universities Press, 167 pages, \$2.50.

The author is a Freudian, and makes a most important contribution to successful marriage in his Freudian interpretation of personality. Romantic love and satisfactory sexual adjustments are the basis, he maintains. Romantic love is possible only to people who are not neurotic, who have passed satisfactorily through childhood and therefore have a wholesome outlook upon mature adult life. He analyzes these conditions in a most convincing manner.—R.C.M.



THEODORE BRAMELD, *Minority Problems in the Public Schools*. Harper, 264 pages, \$2.50.

Under the sponsorship of the Julius Rosenwald Fund and of the Bureau for Intercultural Education, Professor Brameld of Minnesota surveyed seven typical American communities to discover what policies and practices exist that may help or hinder the development of democratic human relations among people of different racial, religious, national, and socio-economic groups. In his report the communities are anonymous. Each is described as to community setting, school system, administrative policies, an evaluation of the program, and specific recommendations for that community. The overall picture is clear and concise for each one, and a thoughtful reader will certainly feel impelled to evaluate his own community.—C.T.

A. A. BRILL, *Lectures on Psychoanalytic Psychiatry*. Knopf, 292 pages, \$3.00.

Dr. Brill is the Austrian who brought Freudianism to the United States. At seventy-three he is still an active teacher and analyst. In these ten lectures he presents in brief the theories and techniques of Freud, and relates them to the new theories of descriptive psychiatry which have more recently emerged. The audience to which he addresses himself is composed of medical doctors, and thus he is free to employ terms which will send the layman, however intelligent, to his dictionary. The lectures are abundantly illustrated, however, with case materials. They are scintillatingly written, and through reading them a layman, especially a minister, will come to know much that he should know about disorganized personalities.—G.M.C.



DYSON CARTER, *Sin and Science*. Heck-Cattell, 216 pages, \$2.50.

The Soviet Union inherited the world's most vicious system of prostitution, with abominable conditions of venereal disease and alcoholism. Through making the problems of sexual satisfaction and other physically debilitating practices matters of political concern, leading to direct education and propaganda, and omitting all moralizing, the questions have largely been resolved. The author tells the story simply, but very well.—A.R.B.



ROBERT G. CHANEY, *Mediums and the Development of Mediumship*. Psychic Books, 215 pages, \$3.00.

Eighteen well known mediums are described by Mr. Chaney, incidents in their development to mediumship and in their practice are recited, and their thoughts on development of psychic factors in people are stated. Everyone, according to the doctrine, is capable of entering into communication with the spirit world, though some are far more sensitive than others. A careful reader will discover the process, and, under guidance, may seek to develop it in himself.—P.G.W.



WANDA CHEYNE, *Nectar and Oolie*. Conjure House, 30 large pages, \$1.50.

Nectar is the Giraffe and Oolie is the Owl. Because Nectar's neck was long and funny, he had no friends; and because Oolie couldn't see to play in the daytime, he too was shut off. But two interesting events occurred, that solved both of their problems — as told in this attractively illustrated book for just-about-to-enter-school children.—C.T.



STODDARD B. COLBY, *The Scholar and the Sprout*. Whittlesey House, 195 pages, \$2.50.

Uncle Roger, a man of vast and encyclopedic knowledge, could not find his way home. Young Rannie became his guiding angel. "The Scholar and the Sprout". Their many experiences, Uncle Roger's philosophizing, Aunt Effie's maternalizing over them both, make a hilarious story.—T. D. E.

JIM CORBETT, *Man-Eaters of Kumaon*. Oxford, 235 pages, \$2.00.

Kumaon is a district in the United Provinces of India. It is an area of jungles and ravines in which game abounds — including tigers. Some tigers become man-eaters, and terrorize neighborhoods. Major Corbett is a noted tiger hunter, who has thirty-two man-eaters to his credit. He tells here the story of his hunt for several of them. Blood-chilling stories, all fortunately with happy endings.—G.M.C.



EDITH M. DUNCAN, *Democracy's Children*. Hinds, Hayden and Eldredge, 189 pages, \$2.00.

What can a teacher do in a school room full of children mostly of immigrant groups? What can be done with such a bunch and will they not quarrel all the time? Here is an authentic record of what such a school did and of how they learned from each other's culture and enjoyed together the customs and festivals that came from far distant lands. The book is rich in suggestions to any teacher and is full of valuable sources. Here are some of the studies and activities that grew out of the children's own experiences: Festival Lights, Lights of Yule, Chinese-American Visitors, A Child is born (A Mass Chant); Two Plays; and Hallowe'en. Here is race friendship and interracial culture in practice.—A.J.W.M.



*Education And The Faith Of America*. The Packer Collegiate Institute, 77 pages.

Here are four remarkably fine addresses on the topic which is the title of the book, given at the hundredth anniversary of the Institute. The titles indicate the permanent problems discussed: The moral and religious foundations of American life; What our educational system is doing for character; The place of religion in education for character; and The new need for the old faith. All are liberal in their outlook. There are three other addresses dealing more particularly with the future of the Institute, and of education.—A. J. W. M.



SUSANNE C. ENGLEMANN, *German Education and Re-education*. International Universities Press, 147 pages, \$2.00.

Only six years ago Mrs. Engelmann left Germany. She knew German education, and saw just what had happened and was happening. She knows her subject. Her book contains four chapters: Imperial Education, Education under the Republic, Nazi Methods of Indoctrination, and the Outlook on Educational Reconstruction. The Nazis indoctrinated all youth, and all adults as far as possible. Indoctrination involved emotional acceptance of the entire ideology and program of Nazi activity and purpose. Young Germans are indoctrinated. It will be next to impossible to dis-indoctrinate them.—R.P.T.

CLIFFORD E. ERICKSON and MARION C. HAPP, *Guidance Practices at Work*. McGraw-Hill, 325 pages, \$3.25.

The two authors have collected material on guidance as it is practiced in schools all over the country. It represents, therefore, actual procedures in guidance as they really are. *Guidance in action*, rather than in theory, is the idea. Material is well organized into sections dealing with organization of a guidance program, orientation practices, class room activities, occupational information and vocational guidance, and similar matters. It is an extremely suggestive treatment of the subject.—E.L.D.



MORRIS L. ERNST, *The First Freedom*. Macmillan, 316 pages, \$3.00.

The "first freedom" is freedom of the press, and of people to express their ideas. This freedom has at times been curtailed, at other times expanded. We now practically have freedom to speak our thoughts or to write them and publish them throughout the nation. Even in the field of sex mores and birth control this is true! But Mr. Ernst is concerned especially with the fact that only a few dozen persons control nearly all the newspapers, magazines, radio outlets and movies — the great idea-producing nerve centers of the nation. This controls advertising and makes possible monopolies of dangerous sorts. Mr. Ernst makes a series of quite intelligent suggestions on the control of this situation, which is fast creating a mass mind among us.—A. R. B.



JACK FINEGAN, *A Highway Shall Be There*, Bethany Press, 159 pages, \$1.50.

Fortunate is a State College, or any School, to have the author as its Religious Educator. These sermons are for life today. They are fresh with information, full of pointed instances from actual conditions, and furnish incentives to noble living.—A. J. W. M.



JAMES GORDON GILKEY, *When Life Gets Hard*. Macmillan, 138 pages, \$1.50.

There is a ring of reality about these sermons. They seem to be dealing with actual questions and problems. A few titles will indicate this: "When your faith falters"; "When you must spend your life doing little things"; "When death takes someone you love". Many will find help and suggestion in them.—A. J. W. M.



SHELBY M. HARRISON and F. EMERSON ANDREWS, *American Foundations for Social Welfare*. Russell Sage Foundation, 249 pages, \$2.00.

Mr. Harrison is general director of the Russell Sage Foundation, and Mr. Andrews is director of the publication department. Together they present in this well-written book an overall picture of foundations in America — the endowment of which in total is something more than a billion dollars. 505 foundations are individually described.—T. D. E.

EMMA HAWKBRIDGE, *The Wisdom Tree*. Houghton Mifflin, 504 pages, \$3.75.

"The tracing of the evolution of the gods of men in a search for the innermost motive of society — that is the subject of *The Wisdom Tree*."

The author, beyond doubt a scholarly woman, carries her reader through primitive patterns, then through the development of religions in the West and in the East. In every one she finds the basic common elements of yearning to understand the mysterious, to propitiate the dangerous, to control the processes of living. Even in most modern religions. She finds in the present a tendency to outgrow the inherited religions, and to approach the divine through the knowledge of the universe which is growing on us.—G.R.T.B.



RICHARD HERTZ, *Man on a Rock*. U. of North Carolina Press, 188 pages, \$3.00.

In this closely, but interestingly, written attempt to understand modern man, imprisoned on a rock in the sea of his life, Mr. Hertz comes to a conclusion that many others have reached from other points of departure: We are living in a mechanical prison, mechanical in politics, in economics, in psychology, in the basic habits of life. These have been bringing increasing pressures on man with the development of the middle class, representative of security and stability — and stolidity. Finally man revolts, in the interest of a more significant life. The key to the future lies in the development of imagination, (what Dr. Jordan used to call the "moral equivalent of war"), putting all the good virtues of life in proper perspective in more dynamic and significant living.—L. T. H.



ROBERT H. HILL, Compiler, *Jarrod's Dictionary of Difficult Words*. Howell, Soskin, 344 pages, \$2.50.

This is a "pocket dictionary." It contains only 15,000 words — BUT, they are the difficult words that one is less likely to know. Words like house, horse, mouse, dictionary, are all excluded. No one ever looks them up anyway. Effort has been made to include all the new scientific words. Latin and common foreign words and phrases are included where they belong, in alphabetical order with the rest. The book should prove very popular with students. Correct pronunciation is always given, but no derivatives. It is assumed that the reader will know who "Jarrod" was —P.N.



ALDOUS HUXLEY, *Science, Liberty and Peace*. Fellowship Publications, 86 pages, 50 cents.

"So long as the results of pure science are applied for the purpose of making our system of mass-producing and mass-distributing industry more expensively elaborate and more highly specialized, there can be nothing but ever greater centralization of power in fewer hands". This makes for autocratic control. Science should seek simple ways of making universal sources of power such as the sun, wind and water, easily available

to all and should work in the spirit of the Hippocratic oath to work only for the good of humanity and in cooperation with "fellow scientists of whatever nation, creed or color for the common good."—*A. J. W. M.*

SOREN KIERKEGAARD, *Works of Love*. Translated by David F. and Lillian M. Swenson. Princeton, 317 pages, \$3.75.

Kierkegaard, who died in 1855 at the age of 42, was the founder of Existentialism, a present-day powerful European philosophy. His subjects in the two volumes here translated is a series of Christian reflections on the works of love. Each of the fifteen meditations is a sermon. Love as fulfillment of law, Our duty to love the men we see, The hidden life of love, Love believeth all things, Mercy as a work of love, The victory of reconciliation in love . . . The original Danish is said to be beautifully expressed; this translation has lost none of the original's richness.—*R. P. T.*

PAUL E. KLEIN and RUTH E. MOFFITT, *Counseling Techniques in Adult Education*. McGraw-Hill, 185 pages, \$2.00.

"Two theses dominate the book: The first is that a friendly, informal, human, personal counseling relationship is the most effective. The second is that the fundamental interest and objective of the counseling program is to obtain results for the individual — a 'therapy' approach."

With this objective, the two authors canvass the entire question of counseling adults, especially in school situations. Counseling, of course, embraces educational, personal, and vocational angles. Excellent.—*C. J. W.*

PERCY KNAUTH, *Germany in Defeat*. Knopf, 233 pages, \$2.75.

Twelve years of propaganda and suppression have left their marks on the German people. Most of them are bewildered, trying to work hard to reestablish what they can of economic life and order. Some, especially youth, are trying to reestablish Nazism. Bewilderment and confusion characterize the whole picture. That is Percy Knauth's picture of Germany one year ago. Russia, he maintains, is the wisest of the conquerors, seeking to rebuild German morale by schools, reconstruction work, and similar methods.—*P. G. W.*

LEONARD V. KOOS, *Integrating High School and College*. Harper, 208 pages, \$3.00.

Professor Koos has long advocated the six-four-four plan of school organization — the first six grades constituting a unit, the elementary school; grades 7, 8, 9, and 10 the secondary school; and grades 11 and 12, plus the first two years of college, constituting the higher unit. In this little book he surveys the communities in the United States that have organized along this plan, and shows the numerous advantages that have resulted. While also stating objections, his own predilection is evident.—*C. J. W.*

DOROTHY KUNHARDT, *Once There Was a Little Boy*. Viking, 66 pages, \$2.50.

Children of five and six will be intensely interested in this beautifully illustrated book, written by a mother who wanted to tell stories of Jesus' childhood to her little one. Jesus' friends, how he played with brothers and sisters, his father's shop, his friend the shepherd and the sheep . . . Very well told.—*E. L. D.*

WILLIAM L. LAURENCE, *Dawn over Zero*. Knopf, 274 pages, \$3.00.

Mr. Laurence is a science writer for the *New York Times*. His style is excellent, at times thrilling, yet not exaggerated. He witnessed the test of the atom bomb in Arizona, and over Nagasaki. He went through all the production plants to make U-235. He has studied thoughtfully the theory behind atomic energy, how it was developed and exploited, and in what directions it may be used. Atomic control, he rightly points out, is not an American question, but one in which the faithful cooperation of all nations is involved.—*G. R. T. B.*

C. S. LEWIS, *The Great Divorce*. Macmillan, 133 pages, \$1.50.

Assuming a heaven and a hell, there is a principle in logic and philosophy that there is no such thing as two absolutes at polar points one to the other. Mr. Lewis' contention is that hell is the normal condition of those whose conditioning during life would make the presence of God intolerable for them. Like his other books, this is in narrative form, and makes excellent reading as a story.—*P. G. W.*

SPENCER LOGAN, *A Negro's Faith in America*. Macmillan, 88 pages, \$1.75.

Staff Sergeant Logan is 35 years old. He had one year of college, and has worked actively in organizations designed for the improvement of his race. In this intelligently written book, he analyzes the advantages, and the handicaps, which members of his race face in America today. Discrimination of an economic sort is perhaps the most fundamental, for it results only in deeper and deeper poverty. Discrimination at the social level bothers, but Negroes do not want to become whites, and wish only the respect which comes from mutual recognition of desirable qualities. Logan deals with these and many other factors in a very intelligent and tolerant manner.—*A. H.*

WALTER LOWRIE, Translator, *Religion of a Scientist*. Pantheon, 281 pages, \$3.50.

The scientist is Gustav Theodor Fechner, who died in 1887. He was first a physicist, a mathematician, a theoretical physician, who discovered a good deal about psychology, and who is chiefly remembered because of his interest in and writings upon natural religion. Dr. Lowrie's aim as



translator is "to show that science is not necessarily an impediment to one who desires to attain a religious view of the world". This seemed a basic purpose of Fechner.

The biography, though brief, is sufficient, and the translation of selected passages is beautifully done.—T. B. A.



ARNOLD LUNN, *The Third Day*. Newman Bookshop, 177 pages, \$2.75.

On the third day Jesus rose from the dead — resurrection occurred. This is definitely miracle. Mr. Lunn believes that the event occurred, and that it is similar to innumerable other events which occur contrary to the laws of nature, or miracles. In his book, which carries the *imprimatur* of the Church, he presents all the arguments against evolution and in favor of special creation, and all the arguments in favor of miraculous intervention.—R. P. T.



CHARLES S. MACFARLAND, *Pioneers for Peace Through Religion*. Revell, 256 pages, \$2.50.

The Church Peace Union was founded by Andrew Carnegie in 1914. It has played a tremendously significant part in sponsoring every great effort on the part of nations (especially the United States) to maintain international peace. Dr. Macfarland, for years president of the Federal Council of Churches of Christ in America, and a member of the Board of Trustees of the Church Peace Union, knows the whole story intimately, and writes both appreciatively and critically.—G. M. C.



ALPHEUS T. MASON, *Brandeis: A Free Man's Life*. Viking, 713 pages, \$5.00.

A magnificent, complete biography of one of America's greatest men. The son of Bohemian Jewish immigrants, born in 1856, educated, a man of very keen intellect, he became a lawyer, and moved steadily upward until in 1918 he became a member of the Supreme Court. Professor Mason (of Princeton) writes intimately of his life, his thought, his politics, and his contribution to an essential liberal-conservatism which now characterizes our highest tribunal. Again, a magnificent biography.—W. H. G.



THEODORE MAYNARD, *Pillars of the Church*. Longmans, 308 pages, \$3.00.

Twelve Pillars of the Catholic Church (two of them women) have been selected for this book of biography. No popes, no names from apostolic times, but French, Spanish, Italian and English great men and women whose lives stand out in Christian service: St. Benedict, St. Patrick, Venerable Bede, St. Dominic, St. Louis, St. Thomas More, St. Francis Xavier, St. Theresa, St. Philip Neri, St. Vincent de Paul, Coventry Patmore, and Mother Cabrini. Excellent biography, excellently written.—C. T.

ESTHER K. MEEKS AND ERNIE KING, *The Little Red Car*. Wilcox & Follett, n.p., \$1.00.

This is a charming picture book to please all ages, from the tiny tots to grandfather who will enjoy a panorama of life from the years ago when the little red car was very new, through the changes that have practically eliminated it.—E.L.D.



C. A. BEN MORDECAI, *A Layman Looks At The Bible*. Hudson Book Press, 141 pages, \$2.00.

"A friend loveth at all times, and a brother is born for adversity" (Prov. 17:17) is translated by the author "A friend loveth at all times, and in adversity is reborn a brother".

A good many obscure passages in the early Old Testament are made clear by simply rearranging the order of the verses.

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Successful teaching, Professor Mursell believes, revolves around six principles: "The learner's mind must work in the right kind of context if he is to learn well. He must set up the right kind of focus. The right kind of social relationships will help him enormously. To some extent he must work in his own individual way. Each particular job of learning must be a part of a sequence of developing power and insight. The right kind of evaluation is essential . . ." Each of these principles becomes the subject matter of two chapters; organization, and appraisal. A vast deal of example by way of illustration of principles enriches the treatment. Any teacher, whether in church school or elsewhere, would profit from the careful study of the book.—C.T.



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World renowned philosopher, Professor Northrop attempts a staggering task. He feels that conflicts resulting in wars, are really conflicts of cultures. The fear of the West for Soviet Communism, and the fear of the Soviets for Democracy are one point. The answer, he feels, lies in mutual understanding, and this must first be achieved in theory before it can be applied through education. In the book, he carefully examines the significant world cultures, many of which, as Buddhism, or Catholicism, are known as religions, explains their meanings, and attempts to synthesize them. His endeavor becomes, then, to reconcile them, and discover bases on which understanding and cooperation may be achieved.—C. J. W.

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In older days this would be called an "apologetic." It is still. Father O'Brien takes first the question of science, and shows how it points irrefutably toward the reality of God, then to the meaning of religion, the soul which is the image of God, the Bible and science, and the question of Jesus. It is a beautifully clear cut defense of religion which merits close reading by everyone concerned for himself or for the sake of teaching. Of course it is Catholic, carries the *imprimatur*, but much of its basic content is universal.—P.R.C.

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Beginning with a brief historical survey of the development of psychiatry through the ages, he passes to the psychological development of the individual, the mental mechanisms, and then into the body of his book, which deals with mental disease in its many forms. He makes a very adequate survey of the subject, including not merely descrip-

tion, but causes, symptoms, treatment and prognosis. The approach is in terms of the total personality, and emphasis is more on understanding and helping the patient than on classifying him.

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G. EDWARD PENDRAY, *Men, Mirrors, and Stars*. Harper, 335 pages, \$3.00.

Man's most reverential moods follow his contemplation of the stars, and the wonders associated with them. Mr. Pendray's book, on the celestial universe and the instruments that make it visible to us, is written in reverential mood. It is well written, easily read, and difficult to lay down.—R.C.M.

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ELMER T. PETERSON, Editor, *Cities Are Abnormal*. U. of Oklahoma Press, 263 pages, \$3.00.

The twelve distinguished authors of this volume present many different approaches to the problem of urbanization. They agree that cities of huge size are abnormal biologically, are contrary to nature's ways of distribution, are unwieldy economically, and destructive of personal values of their inhabitants. They present as a desirable alternative a host of small towns in the spaces between the cities, with closer interrelationship with the farms upon which they rest, and with cultural developments that will permit individuals to develop within themselves outlooks upon life that are vastly more wholesome.—L. T. H.

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LOO PIN-FEI, *It is Dark Underground*. Putnam, 200 pages, \$2.75.

The leader of an underground group of Chinese youth who played a significant part in embarrassment to the invaders through destruction of equipment and death of collaborators and Japanese here writes the story of his movement, detailing many episodes and explaining why the Japanese had such a difficult time securing the cooperation of Chinese. He writes well.—T. B. A.

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ANNA PISTORIUS, *What Bird Is It?* Wilcox & Follett, n.p., \$1.00.

Each page contains a picture of a common American bird, beautifully realistic in full color, and a paragraph about the bird. What is it? If the child cannot recognize it, it is listed on the inside back cover. Excellent basis for nature-study.—G. M. C.

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GARLAND ROARK, *Wake of the Red Witch*. Little Brown, 434 pages, \$2.75.

The Red Witch was a schooner. She was dead, buried on a shelf of the ocean floor, and in her wake many things happened to a group of men who were out for revenge, and for riches. The story takes place in the Dutch Indies, and in

other Dutch ports. As depicting characters of certain kinds of men, it is undoubtedly true to fact, but as a story it is dynamic.—C. T.



GERTRUDE ROBINSON, *Mother Penny*. Dutton. 56 large pages, \$1.00.

Mother Penny was a nice mallard duck that had ten little mallard children up along the Maine coast. She also had the littlest, who came in on a storm and was adopted immediately. They all had many experiences, some funny, some nearly tragic, but they make great reading for six and seven year olds — and their elders.—E. L. D.



MABLE RUSSELL and ELSIE W. GWYNNE, *Art Education for Daily Living*. Manual Arts Press, Peoria, Ill., 248 pages, \$3.00.

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CHARLES and BERTIE G. SCHWARTZ, *Faith through Reason*. Macmillan, 189 pages, \$2.00.

This book is a clear-cut "apologetics", or a statement of the principles of religion, as understood through reason. The nature and existence of God and his functions, the soul and its resurrection, immortality, reward and punishment in the future, the significance of basic ethical and religious law, freedom of the will, and the purpose and meaning of life. It is significant that the two authors present, in this approach through reason, much the same picture that others would present through an approach by faith.—C. J. W.

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RAY V. SOWERS and JOHN W. MULLEN, Editors, *Understanding Marriage and the Family*. Eugene Hugh Publishers, Chicago, 237 pages.

Seventeen specialist authors cooperate in the preparation of the fifteen chapters comprising this book. They deal with spiritual values in the family, with sterilization, with education at high school and college levels, with legal aspects of family life, with emotional maturity, with counseling. . . . The last chapter is an appreciation of Ernest R. Groves, in whose honor the book is written, and to whom it is dedicated.—A.H.



WILLARD L. SPERRY, *Religion in America*. Macmillan, 318 pages, \$2.50.

Dean Sperry writes for an English audience, and describes in an overall picture the causes and consequences of the religious situation in the United States. He begins with the thirteen colonies, deals with the separation of church and state, the denominations and their growth, American theology, religious education, Negro churches, American Catholicism and questions of church union. Several significant appendices of statistical nature clarify the picture.—A. R. B.

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That the world is restless with a great uneasiness, and that this restlessness grows out of lack of food and necessities for great masses of people — and that these difficulties are largely created by forces of aggrandizement within every nation and by the ambitions of great powers, is at the background of the author's mind. Time is running short, but still remains. The only answer to communism is a type of socialism that may be democratic, but that will insure of the masses of people some degree of comfort and of security.—C. J. W.



WILLIAM WARREN SWEET, *Religion on the American Frontier, 1783-1840*. Volume IV, *The Methodists*. University of Chicago, 800 pages, \$10.00.

Professor Sweet has already completed four volumes in this series on religion on the American frontier. They deal respectively with the Baptists, the Presbyterians, the Congregationalists, and now the Methodists. Each is based on immediate primary sources, letters, reports, papers, sermons, and each contributes an intensely interesting chapter to our understanding of life during the frontier days. Religion played a very significant part in bringing order to an otherwise chaotic life.—P.G.W.



*Thoughts for Food*. Houghton-Mifflin, 376 pages, \$3.50.

"A menu book and a cook book for those who like exceptional cooking". In 1938 a group of Chicago hostesses brought together their most successful menus and recipes in a book. Five years later another book. The best of the two are here brought together.

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This is a well-written novel, the story of a minister who had lost his faith and had none to give his people, and of the people who needed faith and had no one to impart it. The story weaves around New York City, filled with little episodes, each a story in itself. In the end the minister re-discovers his faith. The story moves rapidly, and intensely interesting.—P.G.W.



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A. A. WILLIAMSON, *Evolution: The Quantitative Principle of Progress*. Hobson, 270 pages, \$3.50.

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Man is a carnivore, a product of evolution. Upon this fact rests his physical as well as psychological characteristics. He represents the highest attained form of mental life, again a result of evolution. In the processes of history, which picks up man at the present evolutionary moment, he is developing certain forms and methods of social living, of which democracy seems the apex. Democracy is emerging throughout the world, as civilized man becomes more developed psychically. The book is interesting, and is well written. Whether one agrees with the author's thesis at every point, he will be challenged to think.—P.N.

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